A MODEL FOR THE CROSS CULTURAL INTERACTION TRAINING OF ADULTS

Richard Allin McGonigal

ABSTRACT

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Drawing from the findings of Peace Corps trainers, military advisors and those agencies sponsoring personnel attempting cross cultural interaction overseas and/or domestically, this study sought to isolate the personal interaction variables having the most influence upon successful communication. These variables, in order of importance, were found to be: self awareness, empathy, tolerance for ambiguity, self esteem, low dogmatism, high regard for the value of equality, the ability to communicate non-verbally, genuineness, warmth and openness.

Sampling from a population of Michigan State University, College of Education, students (n=288) interested in working in the inner city a ten-week training model was designed and tested for its effect upon 14 factors deemed to be important in interpersonal communication. The treatment consisted of an encounter group mode which included a series of human relations exercises. Instruments used to test the variables included: Rokeach's Value Inventory and D Scales,

Hunt's Low Self Esteem Scale, the Truax Scales for Empathy, Genuineness, Warmth and Openness, Budner's Scale for Intolerance for Ambiguity, a congruity use of the Traux Scales for Self Awareness, and a non-verbal communication scale designed by the author.

Treatment versus control group analyses and repeated measures analyses showed significant treatment effects. Those variables most sensitive to treatment were (in order of strength): increased self awareness, reduced dogmatism, higher regard for the value of equality, increased empathy, increased self esteem and increased tolerance for ambiguity. An analysis of relationship between leadership style and group mean behavioral changes (using Wile's Group Therapy Questionnaire--Form C) showed no significant correlations between leadership style and group performance within this training model.

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By

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This study is dedicated to Staff Sergeant Vŭong Thiên Tăng, Army of the Republic of Vietnam and Corporal Alton C. Thomas, United States Marine Corps, who each twice saved my life and who each lived long enough to introduce me to greater depths of racism abroad and at home.

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TABLE OF CONTENTS

CHAPTER		Page
I.	STATEMENT OF THE PROBLEM.	1
II.	EARLY CASES OF THE PROBLEM.	14
	The Problem as Noted in History	15
	The "Problem" with the American Indians .	15
	The "Problem" in the American Revolution.	17
	The "Problem" in the War of 1812.	20
	The "Problem" in the Civil War.	22
	The "Problem" in the War with Spain, 1898 and Its Aftermath	25
	The "Problem" During World War I.	27
	The "Problem" During World War II	29
	The "Problem" During the Korean War . . .	34
	The "Problem" in South Vietnam.	37
	The "Problem" in the Peace Corps.	43
	The "Problem" with Metropolitan Police. .	45
	The "Problem" in the Inner City Schools .	48
	Summary	49
III.	REVIEW OF RELEVANT RESEARCH	51
	Previously Reported Cross Cultural Interaction Research	51
	The Peace Corps	51
	Other American Civilian Agencies Overseas	56
	Domestic Cross Cultural Research.	60
	Research in the United States Armed Forces Abroad and at Home	61
	Troop-Community Relations Program . . .	61
	The Personal Response Project	62
	Theoretical Bases for Learning Interpersonal Skills.	75
	The Culture Assimilator	76
	Attitudinal Modification in Pre Deployment Training	77
	Culture Shock Simulations.	78
	Extinction (or Denial).	80

CHAPTER Page

Clinical Behavior Style. 81
Balance Theory 81
The Foster Theory. 82
The Contrast-American Technique. 82
The University-Alternative Model 83
Theoretical Bases for the Variables of Immediate Interest 84
Heterophily. 84
Empathy. 86
Self Awareness 87
Ability to Reverse Roles 88
Dogmatism. 89
Tolerance for Ambiguity. 90
Self Esteem. 91
Non-Verbal Communication 92
Application of Theory to Perceived Needs for Model Building 93
The Matching of Desired Field Behaviors to Interpersonal Skills. 93
Matching of Interpersonal Skills 94
Summary. 97

IV. RESEARCH DESIGN OF THE TRAINING MODEL. . . . 98

Hypotheses to be Tested. 100
Methodology. 101
Population of Interest 101
Selection of Treatment and Control Groups 102
Selection of Facilitators and Groups . . 104
Evaluation 111
Non-verbal communication skills. . . . 111
Ability to reverse roles 112
Self awareness 112
Regard for the value of equality . . . 113
Dogmatism. 113
Tolerance for ambiguity. 113
Self esteem. 113
Empathy, genuineness, warmth and openness 113
Leadership style and group treatment effect 114
Problems Expected and Found. 115
Reporting of Scores. 116
Expected Outcomes. 117
Place of the Training Model in Future Experimentation. 118

CHAPTER Page

V. TRAINING MODEL TEST RESULTS AND THEIR ANALYSES 119

Test Results 120
Monotonic Treatment Effect 120
Gross Improvement by Variable 120
Analyses of Test Data 125
First Analysis (Treatment versus Control) 126
Second Analysis (Treatment versus Control) 131
Summary of Treatment versus Control Analysis 138
Pre versus Post Measures (Repeated Measure Analysis) 140
Summary of Pre Treatment versus Post Treatment Analysis 145
Analysis of the Relationship of Leadership Style to Group Behavior 147
Summary of Analyses 149

VI. SUMMARY, CONCLUSIONS, REFLECTIONS AND RECOMMENDATIONS 151

Summary 151
Conclusions 153
Reflections 154
Need for Structure 154
Facilitator Training 155
Cross Cultural Interaction 155
Transferability of Learning 155
Use of the Non-Verbal Communication Skill Instrument 156
Heterophily in Student Groups 156
Selection of Leaders and Groups 157
Support Services 157
Follow-up Courses 158
Future Measures of Interest 158
Future Treatments Needed 159
Recommendations 159
The University 160
The Military 161
Other Agencies Sponsoring Change Agents Overseas 161

BIBLIOGRAPHY 162

APPENDICES

		Page
A.	Rokeach Value Inventory.	178
B.	Rokeach Dogmatism Scale.	180
C.	Budner's Scale for Intolerance of Ambiguity.	184
D.	Hunt's Low Self-Esteem Scale	186
E.	Truax Scales for Empathy, Warmth, Genuineness and Openness.	188
F.	Non-verbal Communication Skills Assessment Instrument	191
G.	Group Therapy Questionnaire Form C	193
H.	Histograms of Small Group Progress	232
I.	Raw Scores of Small Group Observations . . .	247
J.	Transformed Standard Scores.	252
K.	Simple Correlations, Group Behavior and Leadership Style	258
L.	Cell Means and the Variances (MSW) of the Treatment and Control Comparisons.	262

LIST OF TABLES

TABLE		Page
1-1.	Problems Encountered by Civil Affairs Officers Overseas that Most Antagonized the Local Population, By Area	35
2-2.	Personal Attitudes of American Military Personnel Toward the Local Vietnamese People, By Years	38
2-3.	General Vietnamese Attitudes Toward Americans, By Years	38
3-1.	Traits of Vietnamese Most Frequently Noted By United States Marine Corps Personnel	67
3-2.	Factors Most Frequently Associated with Vietnamese Assignment	68
3-3.	Traits of Americans Most Frequently Noted by the Vietnamese	69
3-4.	Overall Flow of United States Marine Corps Attitudes Toward Vietnamese Civilians Over Time	72
3-5.	Behavioral Results of the Project in Two Regiments	73
5-1.	Raw Score Cell Means, Treatment vs. Control Analysis	123
5-2.	Variance of Grand Means, Treatment versus Control Analysis	124
5-3.	First Analysis of Variance All Fourteen Variables	130
5-4.	Second Analysis of Variance, Fourteen Variables	132
5-5.	Discriminant Function Coefficients, Fourteen Variables, Second Analysis	133

LIST OF TABLES--continued

TABLE		Page
5-6.	Second Analysis of Variance Using Six Variables.	135
5-7.	Discriminant Function Coefficients for Second Analysis. Six Variables.	136
5-8.	Second Analysis of Variance, Four Variables .	137
5-9.	Discriminant Function Coefficients for Second Analysis. Four Variables	138
5-10.	Four Tests for Significance in Treatment versus Control Analyses	141
5-11.	Analysis of Variance, Repeated Measures, First Phase	144
5-12.	Conservative Degrees of Freedom, First Analysis.	145
5-13.	Second Analysis of Variance, Repeated Measures.	146
5-14.	Conservative Degrees of Freedom, Second Analysis.	147

LIST OF FIGURES

FIGURE		Page
2-1.	Disparity between United States Public (all ages) and United States Marine Corps with respect to positiveness of attitude toward local Vietnamese.	40
2-2.	Disparity between United States Public (all ages) and United States Marine Corps with respect to negativeness of attitude toward local Vietnamese.	41
2-3.	Disparity between United States Public (ages 21-29) and United States Marine Corps with respect to positiveness of attitude toward local Vietnamese.	42
3-1.	Percentage of Marines expressing positive attitudes toward Vietnamese civilians and military personnel by time in country	64
3-2.	Attitude of USMC by rank toward Vietnamese military and civilian personnel	66
3-3.	Examples of Thematic Apperception Test designed by and for the Vietnamese.	71
3-4.	Relationdhip of heterophily, homophily and empathy	86
4-1.	Configuration of treatment and control groups, by time	102
4-2.	Inadequate trust pedestal	105
4-3.	Adequate trust pedestal	106
4-4.	Dependence.	107
4-5.	Protectionism	107
4-6.	Desired stance of learner	108
4-7.	System model for future training models . . .	118a

FIGURE Page

5-1. Increases on scores on each of fourteen interaction factors across twenty encounter groups, expressed in transformed standard scores . . . 121

5-2. Decision matrix for null hypotheses. 125

5-3. Model for analysis of Treatment versus Control groups 128

5-4. Pre versus Post measures 142

CHAPTER I

STATEMENT OF THE PROBLEM

This study concerns the personal interaction of change agents with their clientele. Our focus is upon that interaction--not the declared purposes or the eventual changes wrought. Change agents in this study include teachers, police, Peace Corps Volunteers and military personnel--anyone sent to a new culture to provide a specific service by a sponsoring agency. As important as it may be, this study is not concerned with tourism or non-purposeful interaction.

The central problem of change agents venturing into new cultures is one of heterophily. Be it United States Marines trying to pacify a besieged area, teachers from the suburbs attempting to teach in the inner city or police trying to disperse a mob of protestors--these people have one common problem. They are heterophilous from the clientele among whom they work.

Heterophily, once used only in botanical nomenclature to describe plants which contained at least two different shaped leaves springing from the same branch, is more and more being used by communication specialists and community

development theorists. In its social use, it implies a condition of "differentness" between change agents and their target populations. Homophily is the condition wherein change agents share "sameness" with their clientele.[1]

Heterophily has its social roots in the slang of Ancient Greece. Ἑτεροφώνος (hetero-pho-nos) meant that someone spoke with a different speech or tone of voice.[2] If a man were called "ἑτεροφώνος" it meant that he was of a barbarous sort. The Greeks also used words like ἑτεροτρόπος (hetero-tro-pos) which meant someone of a different life-style and ἑτερομήτορ (hetero-may-tor) which meant someone born of a different mother than the rest of the children in the family.

Perhaps the early Greeks were especially sensitive to the shades of racism. The ideal was apparently to be ὁμοφώνος i.e., of the same race or people. If one were to be ὁμοφωνέιν he would speak with the same language, chime in with the "in" group.[3]

So the two extremes are heterophily (a state of differentness) and homophily (a condition of sameness or oneness). We are concerned with sending change agents into heterophilous environments and so equipping them with

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[1]Everett M. Rogers, Modernization Among Peasants (New York: Holt, Rinehart and Winston, 1969), p. 181.

[2]Liddell and Scott, Greek-English Lexicon (London: Clarendon Press, 1949), p. 277.

[3]Ibid., p. 489.

learning skills that they may act among their counterparts in a more homophilous manner.

The "crunch" or the biting edge of this problem--as we shall point out in chapter two--is not so much that our change agents are heterophilous from their clientele (they will be so of necessity). The problem is brought to a head when change agents reveal their heterophily in a contemptuous manner. We can seldom bear with someone who is different and contemptuous of our culture or our life style.

Some brief examples may illuminate the concept of heterophily in its most unpleasant form, i.e., contemptuous heterophily.

In 1967, an American firm sent a team of social scientists to South Vietnam to train Vietnamese graduate students in projective techniques so that an important value study might be conducted. In less than three months the graduate students petitioned the United States Embassy that the visas of these social scientists be withdrawn. The students resigned from their sorely needed employment rather than put up with what they perceived as contempt.[1] That these scientists would not eat with the students, use the same lodgings or mix with them socially was perceived by the students as being deliberately insulting. The scientists left the country feeling hurt and misunderstood.

---

[1]R. A. McGonigal, "Uses of Cross Cultural Attitude Research in Southeast Asia," a paper delivered at the 1969 Annual Meeting of the American Psychological Association Washington, D. C.

Information Minister for the Republic of South Vietnam, Ton That Thien, put the problem quite succinctly.

> The intrusion of the United States in Vietnam has had a far greater impact on Vietnam than did the previous dominance of France, which ended in 1954 after the French-Indo Chinese war. The American value--rejection of authority, the equation of success with wealth, the insistence on ruthless efficiency--combined with American political dominance have produced an explosive threat on Vietnamese culture. The French were never dominated by the crusading spirit which dominated Americans. The French always had a certain admiration and respect for Vietnamese culture which was absent from the Americans. . . . As long as America persists in its present course, Vietnamese nationalists can do nothing but wait and pray--realizing that the hour is late, that Vietnamese society may soon be past saving and that Communists and Americans may wind up contending for sterile victory over a wasteland.[1]

Back in our own land the heterophily problem is perhaps most easily seen in inter-racial conflicts. Well-meaning white Americans sometimes penetrate our ghettos to teach, to ply their skills as social workers or youth leaders. More often than not they experience deep frustration because their efforts do not seem to be welcomed. More often than not white Americans fail to see how "sick" a word is the word 'help'. Few of us see the full import of what Stokely Carmichael has been saying,

> . . . that is what white American is going to learn. They cannot <u>give</u> us anything. No white liberal can give me anything. The only thing a white liberal can do for me is to help civilize other whites, because they need to be civilized.[2]

---

[1]Bernard Weinraub quoting the Venerable Ton That Thien, Saigon, South Vietnam. <u>New York Times</u>, Tuesday, 11 June 1968. Dr. Ton is also vice dean of Van Hanh University in Saigon.

[2]Stokely Carmichael, "Black Power" in <u>To Free a Generation: The Dialectics of Liberation</u>, David Cooper, Ed. (New York: The Macmillan Company, Collier Books, 1968), p. 159.

This is not to say that there is no work room left for whites in our inner cities. It is to say that whites shall require increased sophistication in interpersonal skills if they are to make meaningful contributions in their work there.

Now, how to bridge the gap? This is the problem vexing Peace Corps trainers, inner-city police departments, educators of teachers, and those responsible for training military men to pacify areas and conduct civic action among people of other cultures.

Selection has long been the chief means of finding the best possible change agents to work in new cultures or sub cultures. Using various criteria, sponsoring agencies have sought about among applicants for the people who would seem to adjust most readily to new environments. Selection processes have been tightened as empirical research has been employed to correlate selection norms with behaviors in the field. This is to be heralded. But not every agency is in a position to be choosy about whom they send abroad or into the ghetto. There are not always enough volunteers who are suitable. Therefore, something beyond selection is required.

Thus far, little attention has been paid to another means of reducing the heterophily gap between change agents and their clientele--namely, pre-deployment training (see Figure 1-1 on the following page).

The central tasks of this study are: (1) to design a training model and (2) to assess any changes which may take

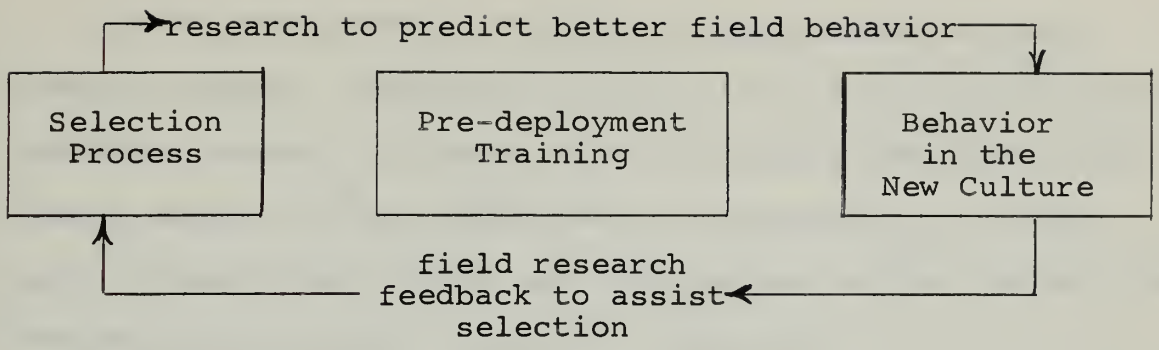
research to predict better field behavior
Selection Process
Pre-deployment Training
Behavior in the New Culture
field research feedback to assist selection

FIGURE 1-1. Flow of previous cross cultural research.

place in trainees exposed to the training model as a basis for postulating probable outcomes within the pre-deployment training phase if it were to be undertaken using such a model.

We have tried, along with those concentrating upon selection procedures, to define those behaviors which are central for reducing heterophily. We have selected or designed learning experiences to improve interpersonal skills and attitudes in direct association with those desired behaviors. We have attempted to measure (pre vs. post and treatment vs. control) these key variables in the training experience.

Both those in charge of selecting change agents and those attempting to train change agents have for many years used the classical norms of language facility and area knowledge as their key training variables. From our review of the literature (see chapter three), many conversations with Peace Corps trainers, our own research overseas and our experience in training police and teachers for work in the inner city, we felt that these were important variables but certainly not either paramount or sufficient to successful adjustment.

Basic interpersonal skills have been added to many training models, including this one. It is our feeling that knowing a country's history or a minority's language is not nearly enough for the reduction of heterophily. We look upon interpersonal skills and awarenesses as the crucial link between change agents and their clientele.

Specifically, the variables we have centered upon in the cross cultural training model in this study are the following:

1. Increased self-awareness
2. Increased self-esteem
3. Increased regard for the value of equality
4. Reduced dogmatism
5. Increased tolerance for ambiguity
6. Increased empathy as viewed by the individual
7. Increased empathy as viewed by one's counterparts
8. Increased genuineness as seen by the individual
9. Increased genuineness as judged by one's counterparts
10. Increased warmth as felt by the individual
11. Increased warmth as experienced by one's counterparts
12. Increased openness as known by the individual
13. Increased openness as received by one's counterparts
14. Increased non-verbal communication skills

It seemed possible and appropriate to collapse these fourteen variables into two general, desired characteristics:

(1) Increased awareness of one's self and how he is being perceived by his counterparts.

(2) Tolerance for ambiguity and relaxed, confident feeling about one's self and the process of human interaction.

That our ambassadors overseas and our change agents at home have too frequently lacked these characteristics will hopefully be demonstrated in chapter two. Research relevant to the heterophily problem and to the above variables is discussed in chapter three. The theoretical basis and the design of our cross cultural interaction training model are described in chapter four.

Perhaps we would do well at this point to pause for some working definitions of key interaction factors and of those variables which are of central interest in the training model which has been developed and tested.

Some Problem Factors	Variables of Interest in the Model
1. Condescension	1. Dogmatism
2. Contempt	2. Empathy
3. Culture Shock	3. Genuineness
4. Entropy	4. Tolerance for Ambiguity
5. Goal Dissonance	5. Non-verbal Communication Skills
6. Heterophily	6. Openness
7. Kinesics	7. Regard for the Value of Equality
8. Noise	8. Self Awareness
9. Patronization	9. Self Esteem
10. Proxemics	10. Warmth

First, let us take a look at our problem factors--those manifestations of cross-cultural confusion which need crisp working definitions.

1. Condescension is communication in which the originator implies a status hierarchy of superior toward inferior in which he is the superior.

2. Contempt in this study is meant to describe all verbal and non-verbal actions which evoke humiliation and resentment in the receiver.

3. Culture Shock is the anxiety produced from loss of familiar cues when one tries to penetrate a new culture. It ranges from malaise to such complete immobilization that the change agent must be recalled from his work.

4. Entropy is a "shuffledness" of communication in which the expectations of sender and receiver are never completed, cues are inappropriate and usually misread.

5. Goal Dissonance is the condition in which the sponsoring agency, the change agent and the clientele are having serious differences in the perceived goals of their interaction.

6. Heterophily is the condition of being so "different" from one's counterpart that authentic communication is almost bound to be difficult.

7. Kinesics are those facial and body movements which non-verbally and either intentionally or unintentionally transmit messages. Some cross cultural misunderstandings occur when kinesics are culturally specific and not understood

by one's counterpart. For example, a crooked finger is an invitation in one culture and an insult in another.

8. Noise as used herein refers to static, overloading of other stimuli and general interference with communication.

9. Patronization is a relationship in which one party does things for, protects or assumes responsibility for another party. It is usually resented by the party being patronized.

10. Proxemics refers to the growing area of knowledge about social distance and spatial rules of interaction. Few of those spatial rules are transcultural and they must be discovered and incorporated in most cross cultural interaction.

Working definitions for variables of interest in our cross cultural interaction training model are as follows:

1. Dogmatism is the degree of rigidity with which one clings to opinions, beliefs and attitudes.

2. Empathy is the ability of one party to recognize and respond accurately to another party's feelings seriously and in depth.

3. Genuineness as used here refers to the congruity of one's inner feelings with those which are outwardly communicated. Masks, roles, double messages and facades are usual indications of low genuineness.

4. Tolerance for Ambiguity is defined as the tendency to perceive ambiguous situations as non threatening.

Situations viewed as novel, complex or insoluble are seen as tolerable or even desirable by some and intolerable by others.

5. Non-verbal Communication Skills are those arrays of facial and gestural activities which aid and sometimes replace verbal communication.

6. Openness as used in this study refers to the amount of feeling and judgment which one reveals to others. It involves openly expressing and assuming responsibility for feelings and judgments.

7. Regard for the Value of Equality is perhaps best judged by a person's overt acts toward his neighbors. However, in this study, we are especially interested in where the person places equality among his hierarchy of other values, as listed in a twelve-item inventory.

8. Self Awareness as used here refers to the degree of congruence between what a man perceives others to feel toward him and what others actually feel toward him (Traux, 64).

9. Self Esteem also is a congruence factor. In this case, it involves the degree of congruence between one's perceived self worth and his ideal self. It is a case of inner congruity (Cade, 70).

10. Warmth, in this study, refers to positive regard exhibited toward others. The key dimension is the amount of unconditional acceptance of others.

These, then are some of the working definitions which we have used in this study. Their theoretical bases are discussed in Chapter Three.

In summary, the central problem addressed in this study is that of contemptuous heterophily as exhibited by change agents in a new culture. We have drawn together the above listed factors and variables into a synthesis, i.e., a model to improve cross cultural interaction training of adults. We have tested the model with university students who expressed interest in inner-city teaching. While the author is especially interested in the attitudes and behaviors of servicemen overseas, it was felt that cross cultural interaction is a nearly universal problem and that this research would have applicability in both domestic and overseas situations. Our results have demonstrated that this kind of training could help this group of students. The transferability to overseas settings remains to be tested.

To use an analogy, we might successfully teach fish to jump in fresh water. Some will say, "What about in salt water?" We are not sure if the fresh water fish can survive in the sea. Our main concern is teaching fish to jump. The situation here is quite similar. We are not sure if this model will help change agents in the Peace Corps or in the military. Our concern is to increase self awareness, self esteem, etc., with the people right at hand, in this ten week experience.

For now, let us proceed to look at some of the historical events which were earlier exemplars of many of our cross cultural problems and which created difficult environments for change agents of those earlier times.

CHAPTER II

EARLY CASES OF THE PROBLEM

It should not surprise Americans to be called "cao-mui" (big nose) in Vietnam. The term refers to more than the size of our noses. It speaks also of the lordly way in which we look down along our noses at "underdeveloped" people.

Nor should it really stun Americans that the Vietnamese word for America, "My" (which means "beautiful people") is also used in My Lai (which means "beautiful interior"). It is the same My Lai in Quang Ngai Province where some 'beautiful people' allegedly slaughtered some "gooks".

We should not be shocked because we have, after all, a sad record of expressing contempt toward people of other races, toward anyone who is heterophilous ("different") from us. Our history is a lengthy contradiction to the cry of our forefathers, "We hold these truths to be self-evident--that all men are created equal. . . ." Our interpersonal relationships with other races and foreigners too largely deserves the caption, "Three Centuries of Contempt".

The Problem as Noted in History

The "Problem" with the American Indians

Refugees from oppression by kings and cardinals took little time in establishing patterns of contempt toward their native North American hosts. The famous speech of King Philip, Chief of the New England Indians (a confederation organized to resist the Pilgrims) is reported by William Apes to have included:

> Brothers,--You see this vast country before us, which the Great Spirit gave to our fathers; you see the buffalo and deer that now are our support. Brothers, you see the little ones, our wives and children who are looking to us for food and raiment; and now you see the foe before you, that they have grown insolent and bold; that all our ancient customs are disregarded; and treaties made by our fathers and us are broken and all of us are insulted; our council fires disregarded; and all the ancient customs of our fathers; our brothers (are) murdered before our eyes, and their spirits cry to us for revenge. Brothers, these people from the unknown world will cut down our groves, spoil our hunting and planting grounds, and drive us and our children from the graves of our fathers, and our councilfires, and enslave our women and children.[1]

The speech was prophetic. The Pilgrims sold King Philip's ten year old son into slavery and quartered and gibbeted Philip himself when they finally surrounded and captured him.

Captain Standish, romanticized in our children's history books, is alleged to have murdered groups of Indians whom he would first invite to a feast. The practice became known as

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[1]Charles Hamilton, Cry of the Thunderbird (New York: The Macmillan Company, 1951), p. 129f.

"feasting the savages".[1] One wonders just who the savages were! Captain Standish, at one point, ordered Chief Wittumet's head displayed upon a pole in the settler's fort.

In many areas, Indians were punished for living like Indians.[2] In 1752 the Indians were perhaps the first human targets of germ warfare. General Jeffrey Amherst wrote to his junior officers,

> You will be well advised to infect the Indians with sheets upon which small pox patients have been lying or by any other means which may serve to exterminate this accursed race. . . .[3]

Not all of our cross cultural interaction history is that grim. The Franciscan friars had a fine reputation among the Indians. Don Sebastian once interviewed Indians to find out why the friars were so popular. The Indians replied,

> Because these (friars) go about poorly dressed and barefooted like us; they eat what we eat, they settle down among us, and their interaction with us is gentle.[4]

It seems sad that such an effective model for cross cultural interaction was forgotten in the genocidal expansion of American immigrants as they pushed westward.

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[1] Ibid., p. 127.

[2] J. P. Dunn, Massacres of the Mountains (New York: Archer House, 1886), p. 98.

[3] Hamilton, op. cit., p. 133.

[4] Wilcombe E. Washburne, The Indian and the White Man (Garden City. New York: Doubleday and Company, 1964), p. 162.

The "Problem" in the American Revolution

The British presence, both civilian and military, in the American Colonies contained many irritants--some of them offensive enough to ignite the revolution. The Colonial armies had their own unique problems of effective cross cultural communication and the limiting of a two-way contempt between the military and civilians.

Our first army officers apparently modeled themselves after the British style. Officers considered themselves "gentlemen" and above such mundane things as drilling their men. Drilling was left to the sergeants. General von Steuben, a "mercenary", changed much of that by shouldering a musket himself to show the men how it was done. He also chided our new officers to lead their units in combat--not follow them.[1] Strange that a more heterophilous leader had to teach our native leaders how to reduce heterophily.

If we think of American officers as "change agents" in their efforts to train raw recruits, without the sustaining institutions of an established army, we may see that they were creating a more heterophilous condition with less and less empathy for their own men. This same condition of heterophily arose between Washington and his men and the much larger and as yet uncommitted civilian population. The civilians were being asked to change allegiances. It is

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[1]Lynn Montross, Rag, Tag and Bobtail, the Story of the Continental Army (New York: Harper & Brothers, 1952), p. 270.

estimated that local merchants netted an average profit of 50% on sales of inferior goods to Washington's men while selling at an equal profit to the British. Many civilians refused to shelter or assist American troops. Some local governments called their militias home.[1] Not unlike modern insurgencies, the American revolution was a war for the allegiances of people. Washington, "change agent of the decade," had to keep a cool head.

After routing Washington from New York in November, 1776, the British command offered to all Americans the chance to take a new oath of allegiance to the King and receive a full pardon for treason. General Washington made a counteroffer to any who had accepted General Howe's offer, guaranteeing them protection if they would take a pledge of allegiance to the United States.[2] There were, then, great needs to gain allegiance and great resentments among the military on either side when civilians did not conform to their partisan expectations. Contemptuous treatment of civilians increased.

The British did not help their cause in New Jersey when their troops and the Hessians pillaged and robbed.[3]

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[1]Department of the Army, American Military History 1607-1953, U. S. Government Printing Office, 1956, p. 39.

[2]Douglas S. Freeman, George Washington, Vol. 4 (New York: Charles Scribner's Sons,1951), pp. 376 and 379.

[3]John R. Alden, The American Revolution (New York: Harper and Brothers, 1954), p. 213.

The raids carried out by General Henry Clinton added official theft and desolation to the problems of an already burdened population. The raids significantly increased the resistance of the Americans.[1]

Another dimension of contempt was found in the actual fighting. Washington's men had strong feelings of inferiority before the trained British troops. Better equipped and uniformed, the British also had a weapon unused by the patriots--the bayonet. Hunting muskets were simply not tooled for bayonets. The British were able to "freeze" the Americans more than once by their arrogant slashing of civilians.[2] This contempt had an important backlash. Many authorities feel that it served as motivation for improved marksmanship among Americans. By increasing their accuracy in firing from cover, they could avoid the bayonet.[3] British contempt led to the insurgents' improvement and compounded their problems of control.

The dynamic of contempt can perhaps best be seen in the example of Major General Benedict Arnold when he took command at Philadelphia. Nearly everyone resented "his rash tongue, his arrogance, his avarice and intense

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[1] Ibid., p. 214.

[2] Allen Bowman, The Morale of the American Revolutionary Army, American Council on Public Affairs, Washington, D. C., 1943, p. 38.

[3] Ibid., p. 40.

resentment. . . ."[1] Arnold moved into the British general's vacated quarters and lived lavishly while his troops suffered. In a sense, he deliberately sought heterophily.

We are beginning to see that contemptuous heterophily is the generator of violent response on many situations of cross cultural interaction. Indeed many riots and wars can be viewed as reactions to actively induced or compounded heterophily.

The "Problem" in the War of 1812

British-American cross cultural interaction fluctuated through the next four decades, following independence. In the events which followed British General Sir John Sherbrooke's landing of four thousand British troops to annex part of Maine, we would do well to note an incident.

The British General Gosselin took great care with the local inhabitants. British officers were quartered in private homes but were monitored to see that they paid fairly for all services. Some say that the Maine people treated their conquest by the British with "surprising indifference".[2] Apparently two thirds of the inhabitants came to profess allegiance to the British Empire without a shot being fired.

We may contrast General Gosselin, a "conqueror", with General Andrew Jackson, a "defender". Jackson put himself

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[1]Francis F. Beirne, The War of 1812 (New York: E. P. Dutton & Company, 1949), p. 291.

[2]Loc. cit.

into a frightful predicament in New Orleans when he established martial law, imposed curfews, jailed a newspaper editor and even ran a United States District Judge out of the city.[1] He paid a thousand dollar fine for his treatment of the judge. He also paid in a rebellious and uncooperative populace. Few questioned Jackson's patriotism or ability to communicate with soldiers. It was his inability to understand the people of New Orleans which almost cost him his career. Here was a case of American-American cross cultural entropy.

Meanwhile, in Ohio, an interesting development was taking place. It was perhaps a retort to the British officer system. Governor Meigs organized his Ohio militia by drawing his men together and asking them to elect their own officers. The Ohio regiments did not win the war (did anyone?), but these regiments were noticeably better led in the field.[2] Not only did the regiments elect the body of officers, the junior officers then elected their field-grade officers. This led to an interesting two-way accountability and probably a reduction of heterophily.

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[1]Robert S. Rankin, When Civil Law Fails: Martial Law and Its Legal Basis in the United States (Durham, North Carolina: Duke University Press, 1939), pp. 7-10.

[2]Alec R. Gilpin, The War of 1812 in the Old Northwest (East Lansing, Michigan: Michigan State University Press, 1958), p. 33.

The "Problem" in the Civil War

Contempt on the part of the military toward civilians backfired for both the Union and the Confederate Armies. When General Grant assigned General Sheridan to the Army of the Shennandoah he wrote to him, "Do not burn houses, but make the valley so that a crow flying over the country would need to carry his rations."[1] As Sheridan moved through the Blue Ridge, he burned over 2,000 barns and 70 mills and took every horse, mule, cow or sheep. George Milton reports, "These tactics roused the hatred of the inhabitants to fever heat; guerrillas sharpshot his sentries; Mosby's men stung them like hornets. . . ."[2] Likewise Confederate troops lost a good many civilian friends by looting and carousing. Hotels in Savannah, Georgia and Grand Junction, Tennessee were finally razed by carousing troops.[3] By the spring of 1862, President Davis was sending directives to his men to cease burning fence posts and using steel rails from the railroad from which to hang their cookpots. The cavalry seemed to be especially fond of killing livestock for those cookpots.[4] It cost them civilian support.

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[1]George F. Milton, Conflict, the American Civil War (New York: Coward-McCann, 1941), p. 307.

[2]Loc. cit.

[3]Bell Irvin Wiley, The Life of Johnny Reb (New York: Bobbs-Merrill, 1943), p. 45.

[4]Loc. cit.

The Union Army is still best remembered in the South for its ravages upon the population. One of Sherman's soldiers wrote from Georgia, "In Covington and Oxford . . . the conduct of our division has been disgraceful--homes plundered, women insulted, and every species of outrage committed."[1] The South Carolinians also appeared to bear extra suffering--explained by some as the result of Harper's Ferry.

Even the Indians in the South--though not interested in politics--were molested by the Northerners. One woman wrote, "The Northern men were so mean to the Choctaw women, they would jerk their earrings from their ears and lock the women in one stuffy room together."[2] Vulgarity and plunder by the Union Army is still recounted by Southern civilians. We may well ask ourselves if the Union Army had been better controlled and more considerate of human and property rights if (a) the war might not have been shorter and (b) there might be less bitterness toward the North today.

The "problem" of contempt within ranks seemed to be even greater in the Civil War than in the War of 1812. Both sides used brokers to enlist recruits. Some men became officers not by election or by education but on the basis of

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[1]Bell Irvin Wiley, The Life of Billy Yank (New York: Bobbs-Merrill, 1951), p. 255.

[2]Loc. cit.

the number of volunteers they "enlisted".[1] In this situation, the contempt between officers and enlisted men seemed to be mutual.

For our interests the most significant development of this period was the creation of a Military Code of Conduct. Dr. Franz Lieber was the principal architect. Born in and driven out of Europe, Dr. Lieber had two sons in the Confederate Army (one was killed) and two sons in the Union Army (one lost an arm). Dr. Lieber wrote and President Lincoln approved, "Men who take up arms against one another in public do not cease on this account to be moral beings, responsible to one another and to God."[2]

The finished document was known as General Order 100. It established a basis on which commanders were expected to act in their relations to the people. The order covered a gamut of relations between the invading army and the civilians of the occupied area. For example, it gave the commander some guidelines for distinguishing between disloyal citizens who were in sympathy with the rebellion without positively aiding it, those who took up arms, those who aided with supplies and those who were forced into aiding the rebellious force.[3]

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[1]Bruce Catton, America Goes to War (Middletown, Connecticut: Wesleyan University Press, 1958), p. 52.

[2]Ralph H. Gabriel, "American Experience with Military Government," American Historical Review, 49 (July 1944) p. 638.

[3]William E. Daugherty and Marshall Andrews, A Review of U. S. Historical Experience with Civil Affairs, 1776-1954

General Butler, of the Union Army, was finally brought to a halt by this order. He so thoroughly antagonized the people of New Orleans that he was denounced by the British parliament, and finally by the government in Washington.[1] He imprisoned clergymen for praying for their own soldiers and gave an order that classified as a prostitute any woman who made any kind of dissenting gesture or unfriendly remark to a Union soldier. Butler was relieved in late 1862, but only after he had guaranteed greater Southern resistance.

The "Problem" in the War with Spain, 1898 and Its Aftermath

While primarily a naval confrontation, the War with Spain did take large bodies of troops onto foreign soil for the first time. It was also the first time American troops had to care for large numbers of foreign speaking refugees.[2] The problems faced with Cuban and Puerto Rican refugees involved cultural as well as language differences. We did not understand, for example, how to identify their local leaders.

An interesting contrast was provided between the leadership styles of General Leonard Wood (a surgeon from Harvard)

(Bethesda, Maryland: Operations Research Office, Johns Hopkins University, 1961), p. 96.

[1]Carl Sandburg, Abraham Lincoln: The War Years, Vol. 3 (New York: Harcourt Brace and Company, 1939), p. 66.

[2]Report of Secretary of War for FY 30 June 1898 (Washington, D. C.: U. S. Government Printing Office, 1898), p. 59.

and General John Brooke (22 years older than Wood). Brooke was apparently one who lived by the "book", refusing to issue food until Washington approved, using Spanish and Cuban officials left from the old regime (who were felt by the people to be repressive), and creating four departments to deal with the people.[1] Wood became much more interested in public health problems and schools; and he frequently disregarded regulations in order to get food to the people when it was needed. He appointed a citizen's council of fifty members to nominate candidates for higher positions.[2] His reduction of heterophily saved many lives. It meant that at times he had to "join the revolution" against his own sponsor. But in the end, everyone's interests were better served.

President McKinley issued a strange order after the fall of Manila. He refused to let the Philippine people jointly administer the government with the Americans. This dealt a heavy blow to Filipino morale and prestige.[3] Whether this decision was made because of general policy in Washington or because of a judgment that the Filipinos were not capable of governing themselves--the action was insulting and the result was a compounding of heterophily.

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[1] Ibid., p. 393.

[2] Ibid., p. 391.

[3] Carl Grunder and William Livezey, The Philippines and the United States (Norman, Oklahoma: University of Oklahoma Press, 1951), p. 23.

Major General Elwell Otis was given the task of breaking the news to the Filipinos that President McKinley had in mind for them a future of benevolent American assimilation and/or paternalism. Otis toned down the message but fighting broke out anyway. Almost as many lives were lost in American fighting against the Filipinos as had been lost in fighting the Spanish.[1] Patronizing, condescending directives bring rather predictable reactions.

Another phase of the aftermath began with the landing of United States forces in Haiti in 1915. Again, there was resentment because the Americans did not seem to trust Haitians to run their own affairs.[2] The same pattern took place in the Dominican Republic the following year. The local people were given only very junior positions. The military leaders who took charge of the government agencies rarely had training pertaining to those agencies. Heterophily was maximized. Cooperation was minimized.

The "Problem" During World War I

Little is ever mentioned about caring for civilians in France during the "Great War". Most of us have heard only of the trench warfare, the gas and the horrible artillery. However, billeting of troops and the care of refugees caused

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[1] Ibid., p. 55.

[2] Dana Munro, The Latin American Republics (New York: D. Appleton-Century Company,), p. 579.

considerable tension between the Americans and the French.[1]

Procurement of labor and draft animals was also a sore point of French-American interaction. Pershing needed fifty thousand laborers. Inflation--a visitor to every war torn country--made it even more difficult to attract laborers through fixed government wages. American officers had to somehow procure those laborers. Once again we found ourselves without trained officers to deal with host nationals. Pershing wanted Clemenceau to declare a state of siege (martial law) in the rear, post areas.[2] He was concerned only with venereal disease and the combat readiness of his troops. Clemenceau was more concerned with the spirit of his own people.

During the great German drive for Paris through Chateau Thierry, French refugees poured into the American sectors. The Red Cross was of some assistance. Yet it was difficult to keep a balance between the requirements of military operations and humane considerations. One compromise, not greatly appreciated by the refugees, was to permit only blood-relative refugees to stay in given towns.[3]

Cross cultural interaction became truly tangled when Pershing's Third Army crossed the Duchy of Luxembourg.

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[1]John J. Pershing, My Experiences in the World War Vol. 1 (Philadelphia: Frederick A. Stokes Company, 1931), p. 127.

[2]Ibid., p. 227.

[3]Ibid., Vol. 2, p. 359.

The Luxembourgers were most appreciative toward the Americans. But Marshal Foch put a French general in charge of the Americans who in turn were trying to administer some public functions in this neutral state![1] Political wrangling between the French and the Luxembourgers led to civil disturbances. None of our officers were at all prepared to administer an essentially German structure of local government. Here "noise" (in the communication theory use of the word) was largely responsible for poor relationships.

The "Problem" During World War II

In 1942 the United States Army began a school to train American officers in civil affairs and military government. However, the graduates from that school in Charlottesville, Virginia, were not present to help with the Invasion of North Africa. Nor did they arrive in time to assist in Sicily.

When Licata was captured on D-Day, one untrained civil affairs officer was available to administer the town. He found that every Sicilian municipal official had disappeared. This officer was ill prepared to meet the crises which followed. A bomb had destroyed the main sewer. It took the officer thirty-six hours to find the right people to mend it. The people were hungry. They needed flour. There was no electrical power to run the mill. There was a water driven

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[1]Final Report, Assistant Chief of Staff, G3, American Expeditionary Force, Vol. 14 (2 July 1919), p. 56.

mill in the next town, but the people had no transport. Finally, a hearse was located to haul the wheat to the mill.[1] Such was (and is) the life of a typical civil affairs officer.

Like an old record, we repeated, in Italy, the mistake of hiring many of the wrong people. With the people clamoring to be rid of Fascists, we inadvertently hired many Fascists. We also hired local Mafia bosses and those who seemed to best speak English.[2] This latter practice continues to get us in hot water. Those who approach us and advertise themselves as interpreters seldom turn out to be especially popular with their own people.

The difference of opinion about how Americans should control their sector of Europe at the close of the war was a case of compounded confusion. At such a point, goal dissonance of the sponsoring agency makes cross cultural interaction very tenuous. General Lucius Clay, for example, pointed out that our mission in Germany was to restore a civilian government along democratic guidelines as quickly as possible. General W. Bedell Smith felt that the United States zone should be administered only by military field commanders.[3]

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[1]C. R. S. Harris, Allied Military Administration of Italy (London: HM Stationary Office, 1957), p. 27.

[2]Ibid., p. 63.

[3]Lucius D. Clay, Decision in Germany (New York: Doubleday & Company, 1950), p. 51.

In the Pacific Theater, there was even more confusion about how we should relate ourselves to host nationals. In the early island invasions, there was no question about who the enemy was or how he should be treated. However, prior to the invasion of Palau, the question was raised about rules of conduct toward neutral Japanese civilians. A query was sent back to Pearl Harbor, back to Washington and back to the staff of the invasion force with no real answer. A Marine second lieutenant within that force ended up writing the rules of engagement.[1] We assume that many Palauans survived the attack because of his humane pen.

The Okinawan campaign proved how we were victims of our incredible treatment of the Nisei. We were caught short of interpreters there. The United States Army did not admit any Nisei into its ranks until late 1942. The United States Navy never did enlist any Nisei during the war. We had two Caucasian Navy officers who were fluent in Japanese, five Army linguists, and a need in the Tenth Army alone for 100 good interpreters![2]

After Okinawa fell, we were faced with civilians who wanted to return to their farm land and a Prefecture system

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[1]Interview with Colonel Magruder, U.S.M.C., Curator of the Marine Corps Museum, Quantico, Virginia, November 1968.

[2]W. E. Crist, "History of Military Government on Okinawa 1 April to 30 April 1945" (Alexandria, Virginia: General Services Administration Federal Records Center), p. 4.

of government which hardly any American understood.[1] Okinawa is today (until the treaty is ratified) administered by a military governor appointed by the United States. Twenty five years of experience have not greatly increased our expertise in relating to the Ryukuan people. (Witness the recent riots.)

Heterophily continued to plague Americans in the island campaigns. Upon landing in Japan, many problems demanded immediate solutions. New currency, release of political prisoners, surrender of arms by Japanese civilians, abolition of the secret police, dismissal of the Home Minister, control of the devastated areas, feeding millions of unemployed persons and restoring a badly hurt transportation system were problems needing attention immediately.[2] Perhaps the Americans agreed to allow the Japanese government to continue because these problems were so immense.

There soon began what has been called "the great purge" in Japan. Those leaders who were feared to be dangerous had to be removed. Unlike the purge of occupied Korea, the Japanese purge was met with mixed reaction by the people. Some feel, even now, that our heterophily gap was so wide

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[1]Cleland S. Ford, "Occupation Experiences on Okinawa," Annals, 267 (January 1950), pp. 175-182.

[2]Arthur D. Bouterse, P. H. Taylor and A. A. Maass, "American Military Government Experience in Japan" in Carl J. Friedrich, American Experiences in Military Government in World War II (New York: Rinehart & Company, 1948), p. 332.

that the Japanese were never able to communicate their feelings about the purge to the American administrators.

With the benefit of hindsight we see now that there are some problems beyond the scope of military organizations. It would have been much more logical for the State Department to have been making the plans for the occupation of Japan. No one had any idea of how many people would have to be purged nor of how many personnel would be required to complete the purge. It was accomplished in the end by the Japanese government.[1]

War intensifies cross cultural misunderstandings. For example, it is never easy for those to whom sound money is a fact of life to understand cultures where money is unsound and other kinds of tender are more important. Favors, blood lines, identification cards, ration cards and party membership may be much more important in lesser developed or authoritarian-ruled countries. In the world at large, sound money is the exception rather than the rule.[2] The American misconceptions about money added to their difficulties in the Far East. We failed to see the many forms of exchange which host nationals preferred to money.

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[1]Peter Oglobin, The Purge in Occupied Japan (Chevy Chase, Maryland: Operations Research Office, Johns Hopkins University), p. 24.

[2]Ralph McCabe, Economic Hazards of United States Foreign Military Operations, CAMG Paper No. 4, Department of the Army, 1958, p. 85.

It is interesting to note the ranking of problems that seemed to most antagonize the local populations as reported by junior officers who served in civilian affairs and military government assignments. No two countries are the same. A survey was taken after World War II in which 882 officers reported their feelings about their overseas assignments.[1]

The Army took pains to train its civil affairs officers in how to deal with these particular problems. However, irritants continued even while the training was underway.

The "Problem" During the Korean War

Working with the Republic of Korea forces brought a plethora of subtle problems to United States officers who sincerely wanted to promote pleasant interaction. Americans expressed their feelings that Koreans were dishonest and unsanitary, with little sense of social responsibility. The Koreans continued to feel scorned, and humiliated by the Americans.[2]

Such incidents as MPs stopping the United States Ambassador's car and asking why "gooks" were riding with him,

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[1]George Fitzpatrick et al., A Survey of the Experience and Opinions of United States Military Government Officers in World War II (Bethesda, Maryland: Operations Research Office, Johns Hopkins University, 1956), p. 108.

[2]Carlton Wood et al., Civil Affairs Relations in Korea (Chevy Chase, Maryland: Operations Research Office, Johns Hopkins University, 1954), pp. 31-35.

TABLE 1-1. Problems Encountered by Civil Affairs Officers Overseas that Most Antagonized the Local Population, By Area

Category of Response	Rank of all respondents	France	Germany	Italy	Japan	Korea
Real estate	1	2	1	1	1	2
Requisition of food, etc.	2	1	3	2	2	3
Security	3	4	5	3	3	4
Appointment of unpopular officials	4	7	6	4	5	1
Support of refugees	5	3	2	7	7	8
Requisition of labor	6	6	7	5	6	7
Purges	7	8	4	6	4	9
Control of refugees	8	5	8	8	9	6
Monetary stabilization	9	9	9	9	8	5

the confiscation of a pen given to the Korean winner of the Boston marathon (on the assumption that it was blackmarketed from the PX), or the refusal to permit President Rhee to enter a United States place of entertainment in Korea could hardly reduce heterophily.[1] They are rather pure examples of racist contempt.

With the tensions which still remain in Korea, much has been tried to improve the attitudes of United States forces toward the Koreans. The American Institutes of Research developed a program which was sponsored by our Eighth Army, directed by Robert L. Humphrey.[2] The program, still running, consists of troop orientation with a strong emphasis upon American ideology. Company commanders are charged with holding weekly discussions with their men. Troops are encouraged to become acquainted with Korean families and to learn the Korean language.

Other groups have tried to address the more subtle antagonisms. Research organizations such as CRESS (Center for Research in Social Systems, American University) have been working in Korea to pin-point just where the American attitudes are the worst and the best. CRESS found that attitudes toward the Koreans were strongly related to

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[1] Ibid., p. 31.

[2] Robert L. Humphrey, A Handbook for Overseas Orientation Officers (Silver Spring, Maryland: American Institutes for Research, 1966).

dogmatism.[1] Those scoring high on dogmatism were especially critical toward the Koreans and especially dissatisfied with their assignments.

The "Problem" in South Vietnam

Surveys have been conducted by the author and others in South Vietnam since July 1966 to reveal the attitudes of the Vietnamese toward Americans and the feelings of Americans toward their hosts.

Paternalism, condescension and contempt seem fitting labels to most of our efforts--particularly in commands where little effort is made to train men in cross cultural approaches. We shall cite more of this research in Chapter Three. For now, it seems worthy of note to mention three observations.

(1) The longer we stay in a country, the more favorable our military men's attitudes appear to become toward the host nationals.

(2) The longer we stay in a country, the less favorable are the attitudes of host nationals toward us.

(3) The attitude of military people overseas toward hosts seems to follow a trend of general United States public opinion at home toward those same host nationals.

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[1]Alexander R. Askenasy, Perception of Korean Opinions: A Study of United States Army Officers' Expertise, CRESS, 1969, p. VIII.

Surveys conducted by the author in Okinawa and Japan seemed to bear out the same observations.[1]

From 1966 to 1968 the American attitudes toward the Vietnamese went as follows:[2]

TABLE 2-2. Personal Attitudes of American Military Personnel Toward the Local Vietnamese People, By Years

	1966	1967	1968
Like	44	55.5	66
Dislike	37	20.7	18
Mixed	19	23.8	16

From 1966 to 1968 the Vietnamese attitudes toward the Americans went as follows:

TABLE 2-3. General Vietnamese Attitudes Toward Americans, By Years

	1966	1967	1968
Like	84	76	54
Dislike	08	12	31
Mixed	08	12	15

[1]R. A. McGonigal, Report on Attitudes of Japanese and Okinawan Employees on United States Marine Corps Bases, Fleet Marine Force, Pacific, 1967.

[2]Taken from 1966, 1967, 1968 Surveys in Third Marine Amphibious Force, 1 Corps, South Vietnam and Advanced Research Projects Administration/OSD Reports 1966-68.

The behaviors associated with these attitudes have serious operational effects. Early American contempt led to later Vietnamese recalcitrance. Training slowed in pace. Only in late 1967 did some Vietnamese civilians and leaders realize that the attitudes of some Americans were improving. Time will tell as to which attitudes were communicated more permanently.

The third phenomenon which concerns the time lag between United States public opinion and military attitudes toward the Vietnamese people is illustrated in the following figures (Figures 2-1 through 2-3). Note that on Figure 2-2 the amount of shaded area represents the disparity between military and civilian public opinion, i.e., the military toward their hosts and the United States public toward the war.[1]

There is reason to think that the cognitive dissonance produced by serving in a foreign country when the people in one's homeland are vocally opposed to one's involvement would indeed lead to the eventual change of attitudes toward those closest at hand--in this case the Vietnamese people.

When we look at Figure 2-3, we note that after March, 1968 the trend is toward a reduced dissonance. We might do well to note that this was at the time of the My Lai massacre. It was also the time of the TET offensive when the North

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[1]Computations for these three charts were taken from data collected by the author, 1966-1969 and from Hazel Erskine, The Public Opinion Quarterly, March-April 1970, pp. 134-150.

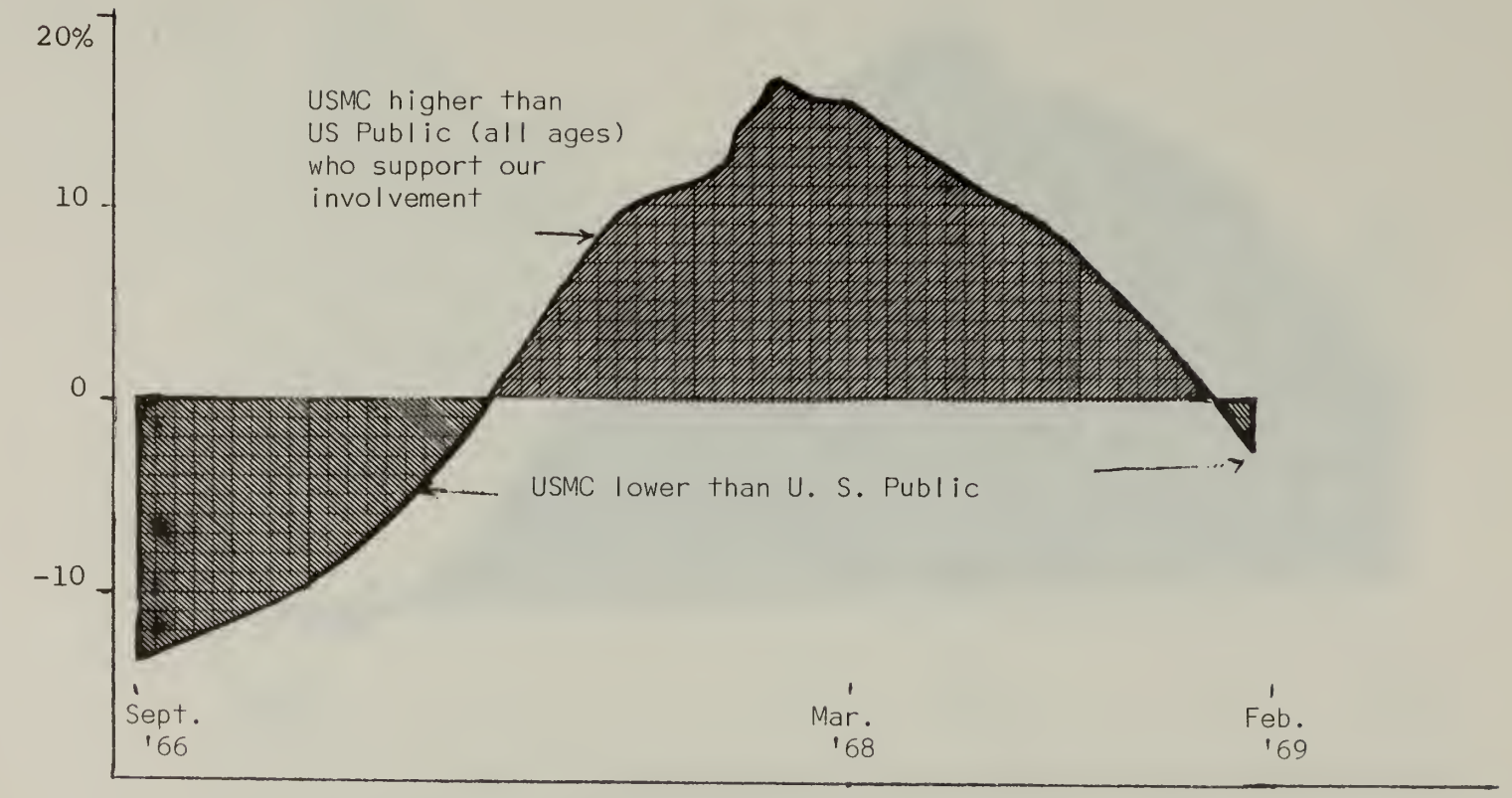

FIGURE 2-1. Disparity between United States Public (all ages) and United States Marine Corps with respect to positiveness of attitude toward local Vietnamese.

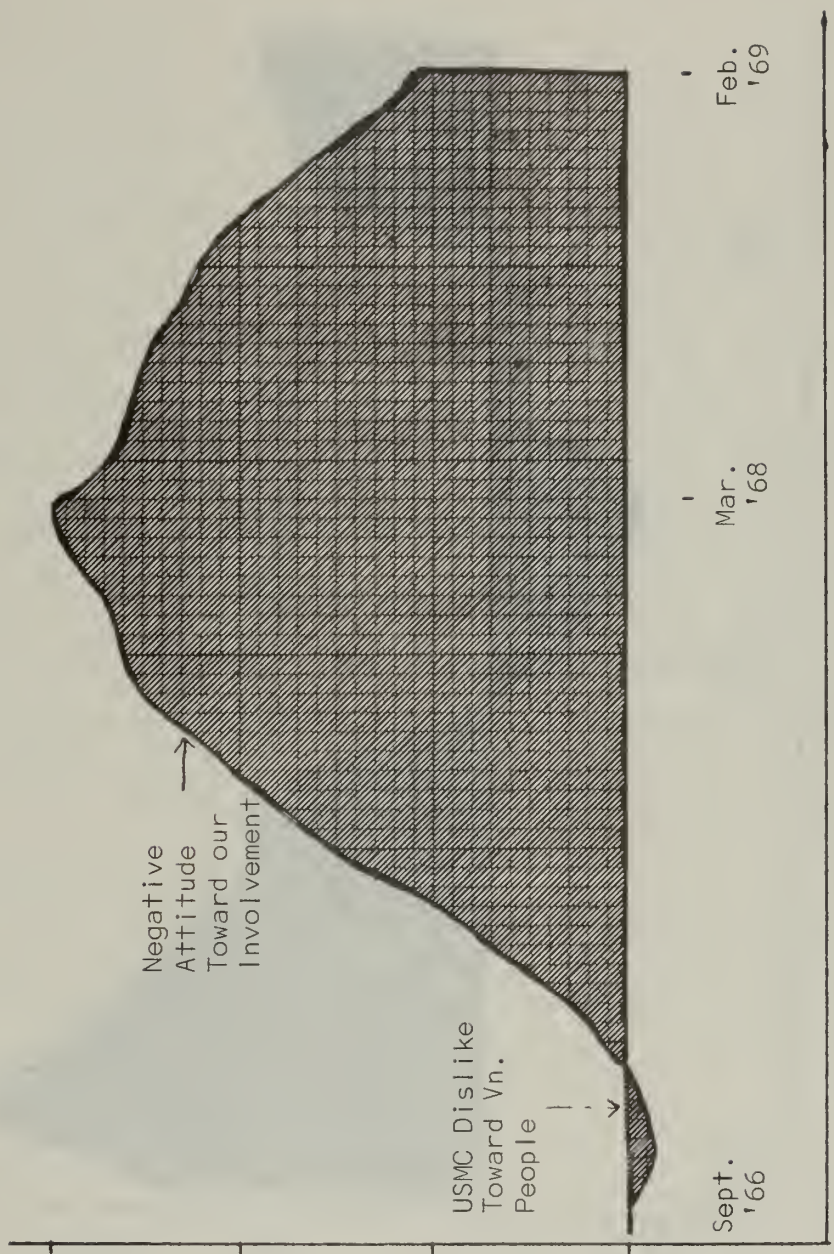

FIGURE 2-2. Disparity between United States Public (all ages) and United States Marine Corps with respect to negativeness of attitude toward local Vietnamese.

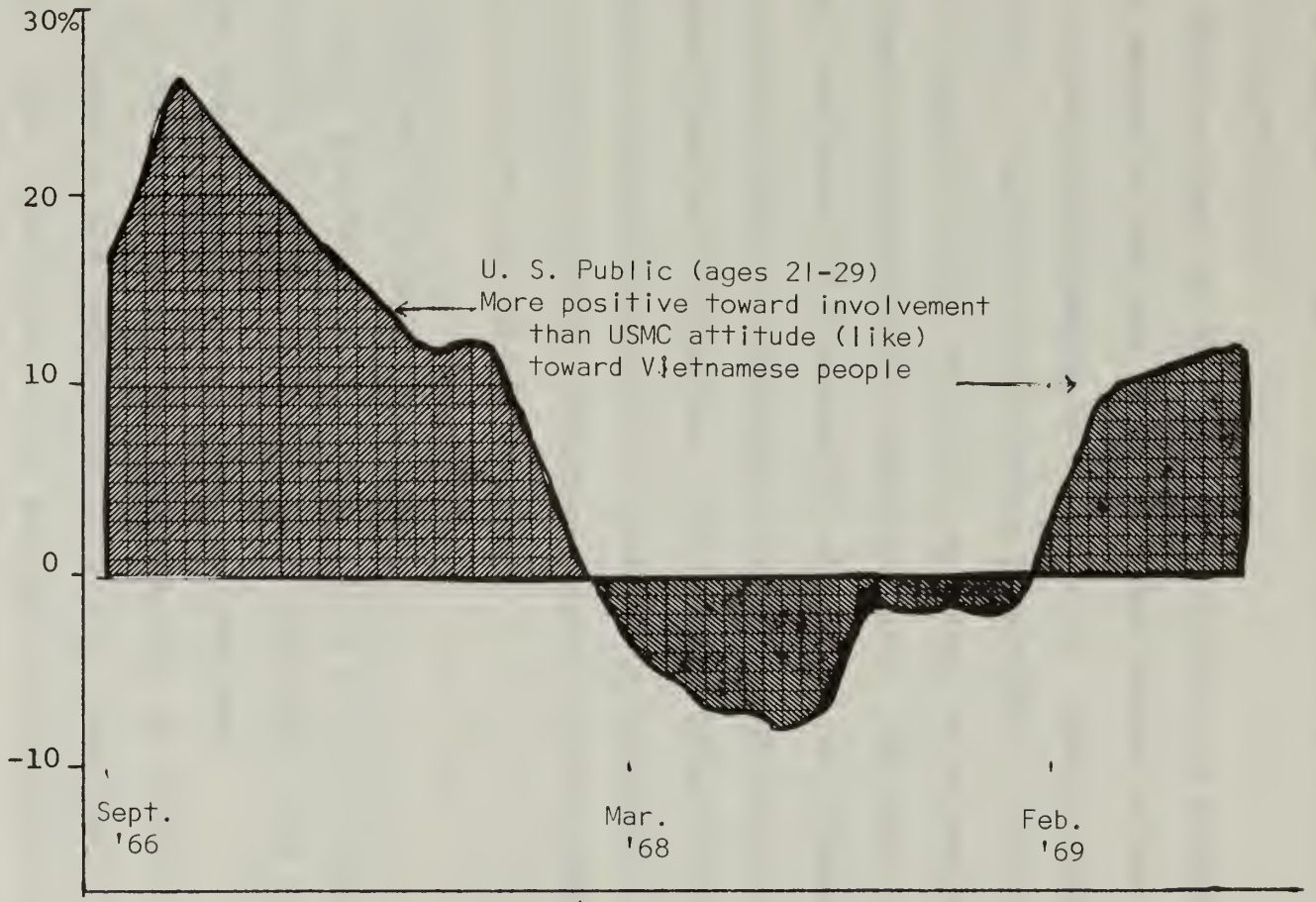

FIGURE 2-3. Disparity between United States Public (ages 21-29) and United States Marine Corps with respect to positiveness of attitude toward local Vietnamese.

Vietnamese waged some of their most massive attacks. It was also a period in which our forces sustained their highest rate of casualties.

When we look at the age group within the United States which makes up the most immediate peer-group to our servicemen, we see what appears to be a "pull" toward conformity of opinion. In such an attitudinal environment, we would expect that a massive effort would be necessary to counteract the dissonance produced in an unpopular war. We have, in other words, two forms of heterophily--American vs. Vietnamese and American military vs. American civilian population. This suggests that an even larger factor--the total surrounding climate of opinion--should be taken into account if we are ever to achieve really effective cross cultural communication in places like South Vietnam.

The "Problem" in the Peace Corps

Close liaison has been maintained by the author with Peace Corps trainers over the past six years. We share many of the same selection and training problems.

On March 1, 1961, President Kennedy by Executive Order, established in the Department of State a temporary Peace Corps. Its objectives are to accelerate economic and social development in the less developed areas of the world.[1] By transmitting technical skills, providing organizational

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[1]Maurice L. Albertson, Final Report, The Peace Corps (Washington, D.C.: International Cooperation Administration, 1961), p. 3-2.

ability and fostering mutual understanding, volunteers hope to promote peace. Little has been written about how much the Peace Corps has done for the United States when its volunteers return, better prepared for future service overseas, matured and better able to communicate with subcultures within the United States.

Investigators at Colorado State University tried to factor out some early problems of selection and training. Data were drawn from 222 participants, 27 related agencies, 25 United Nations technicians and 16 ICA technicians.

They found that volunteers less than 20 years of age and over 40 years of age were less effective and that men seemed to make slightly better adjustments to the new culture than women.[1] They also measured some personality factors as observed by the respondents as they worked with volunteers overseas. Of those volunteers who proved to be ineffective 77.9% were rated as condescending toward people, 96.7% were rated indifferent and 98.9% were rated intolerant.[2] Those rated as very effective were also rated very good in their ability to get along with others (96.7%) and 97.2% were rated as being very adaptable to new situations. There was also a very strong correlation of field performance with self-reliance and emotional stability.

Eight years later those who designed Peace Corps training had arranged some of their training objectives into a

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[1] Ibid., p. 7-3.

[2] Ibid., p. 7-4.

hierarchy of importance for future field effectiveness:[1]

Briefly, these are:

1. Increased self awareness
2. Increased self confidence
3. Reduced need for recognition
4. Increased ability to tolerate ambiguity
5. Increased ability to cope in trying conditions
6. Increased self regulation

The following social/interpersonal objectives are also considered essential:

1. Awareness of one's effect upon others
2. Sense of responsibility to host nationals
3. Ability to work as a team member
4. Increased empathy
5. Increased communication skills
6. Increased interest in others
7. Increased ability to relate without conditions
8. Increased tolerance and appreciation for others

As with every agency sponsoring representatives overseas, the problem is one of heterophily--the differentness of our representative from his host culture. The problem to us becomes that of selecting and training representatives so that heterophily will be reduced. The Peace Corps has had a remarkable record of successes. Unfortunately, its mistakes capture headlines in both the domestic and foreign press.

The "Problem" with Metropolitan Police

Increasingly our large cities are becoming traps for minority groups. Police who patrol the neighborhoods of these cities did not create the problems of crowded housing,

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[1]Albert R. Wight and Glendon Casto, Training and Assessment Manual for a Peace Corps Instrumented Experimental Laboratory (Estes Park, Colorado: Center for Research and Education, 1969), p. 31.

poor schools, unemployment, broken families and racism. Somehow they must cope with people who are often hostile toward authority, confused and generally bitter toward the world.

Increased skills in cross cultural interaction will not solve all of the basic problems of our cities but they can lessen the number and tone of the incidents between police and citizens.

Simply stated, "the problem of police-community relations is one of developing mutual respect and confidence."[1] But a crowd of 500, spoiling for trouble, spilling down Springfield Avenue in Newark, New Jersey is hardly a simple problem to solve.

A survey in Washington, D. C. revealed that the police themselves feel that only a few of their ranks are responsible for the bad police-community relationships. They feel that too much of their time is spent going after "little things" while the really "bad ones" are ignored.[2] They admit that too many from their own ranks seem to enjoy "pushing people around".[3]

Over half of the citizenry contacted in the survey believed that being Black made a difference in how police

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[1]Report of the President's Commission on Crime in the District of Columbia, Metropolitan Police Department (Washington: U. S. Government Printing Office, 1966), p. 62.

[2]Ibid., p. 64.

[3]Ibid., p. 65.

treated them. One fourth believed that the police physically mistreat Blacks. Ten percent reported incidents of being mistreated.[1]

There was an interesting correlation along the lines of socioeconomic class. People from the lowest economic level felt that they were picked on for "little things". They were also the ones who thought that the pay for policemen should be increased. People from the lower income levels did not identify with civil rights in terms of race or ideology so much as they did in terms of rights of the accused.

People from the upper income brackets tended to be much more pleased with the way police act in their neighborhood. Sympathy was expressed for the police who have a "tough" job and who sometimes need to "get a little rough" to accomplish it.[2]

Viewed from a distance we might say that this is another example of heterophily. The police apparently feel more "at one" with the wealthy than they do with the destitute. Our problem is, therefore, one of increasing empathy on the part of the police with the clientele in the poorer neighborhoods.

It is indeed disheartening that we seem to learn so little from our own recent history. In the 1968 riot in Washington, D. C. the police admitted that many mistakes were

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[1] Ibid.

[2] Ibid., p. 66.

made. But few realize the positive factors which emerged. Once apprehended, looters were amazingly cooperative. They were handled with amazing ease by police of their own race.[1] Administrators saw the wisdom of reducing heterophily.

During the 1967 Detroit riots, over 100,000 rounds of ammunition were fired at what was later determined to be 14 confirmed snipers. This, if the rounds were actually fired only at snipers, comes to 7,142 shots taken at each sniper. Such over-reaction says a great deal about regard for the equal importance of people of other races as well as the marksmanship of Detroit's police.[2]

The author was asked to testify before the California Commission on Riot and Civil Disorder Control in August 1970. While there he noted that in the previous fiscal year, 77% of the Commission's funds had gone for new police equipment and 4% went to the Marin County Human Rights Commission. In fairness to the Governor's Commission, the Marin County request was the only one in the state asking for help with empathy training for its police.

The "Problem" in the Inner City Schools

As long as inner city schools are staffed by teachers living in the suburbs and are populated by students of low

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[1]Ben W. Gilbert, Ten Blocks From the White House (Washington, D.C.: Frederick A. Praeger, 1968), pp. 96f.

[2]Philip Meyer, "Telling It Like It Is", The Seminar, September, 1968, p. 16.

socio-economic status, we are going to have severe communication problems in those schools.

Even when teachers return directly from college to their home towns to teach, there is a heterophily problem. Four years in a "foreign" culture is enough to produce both an age and a communication gap. The teacher-student role expectation creates heterophily in itself. Our teacher education programs have been noticeably lacking in opportunities for prospective teachers to improve their interpersonal skills. Corrective action seems sorely needed.

Summary

In this brief glance through the history of American involvement with people of other cultures overseas and at home, we may make the following observations:

(1) The more heterophilous the interaction between change agents and their clientele, the greater the need for increased self awareness, increased tolerance for ambiguity, increased empathy and self confidence.

(2) The more contemptuous the expression of heterophily, the more damaging the reaction to operational productivity and future accord.

(3) Whenever cross cultural interaction involves the threat of violence, e.g., in riot control or military operations, pre-deployment and in-service personal interaction training are even more crucial to successful communication.

The history of our overseas involvement reflects a dearth of predeployment training beyond language skills and the transfer of area information. Lest these mistakes be endlessly repeated it would seem that interpersonal skills should be central to future training. Chapter Three describes some of the fundamental knowledge now available to assist in the design of that training.

CHAPTER III

REVIEW OF RELEVANT RESEARCH

In this chapter we shall attempt to look first to the research which has been done in the field where change agents are at work and are in the process of cross cultural interaction. We hope to extract the variables which most interest us as being (a) crucial to personal interaction and (b) attitudes, skills or information which can be modified or transferred in a training context.

We hope next to look at the previous research and theoretical bases for the learning of similar interpersonal skills. Upon completion of this second survey, we shall attempt to fit together a model which will apply theory to demonstrated needs. This will, of necessity, be a rather eclectic model using what we think are the most relevant findings from already established "schools" of cross cultural interaction training.

Previously Reported Cross Cultural Interaction Research

The Peace Corps

One of the richest sources of research data on cross cultural interaction comes to us from those having had a part

in selecting, training and supervising Peace Corps Volunteers.

Early Peace Corps training seemed to be modeled after the classical Foreign Service institute approach. Language training and area studies dominated the curriculum. The rationale seemed logical. Robert Politzer reported, "If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols. . . ."[1] His words were echoed by Robert Maston who felt that area studies were closely interrelated to the primary learning need--language. Maston wrote, "To separate the language training from area studies . . . will desiccate his [the volunteer's] motivation, and render lifeless and meaningless the medium of interpersonal communication, and language."[2]

A short time later "sensitivity training" was added as the third most important element of training.[3] Though it seemed that no two universities under contract to assist with training could completely agree on curriculum, more universities did put formal "sensitivity training" into their schedules.[4]

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[1]Robert Politzer, Report of the Fifth Annual Round Table Meeting on Linguistics and Language Teaching in N. Brooks, Language and Language Learning (New York: Harcourt, Brace & World, 1964), p. 89.

[2]Robert Maston, "Holistic Preparation of Volunteers", Mimeo, Peace Corps, Washington, D. C., 1966.

[3]Deborah Jones, The Making of a Volunteer (Washington, D. C.: Office of Evaluation, Peace Corps, 1968), p. 70.

[4]Ibid., p. 2.

By 1968, many in Peace Corps training positions (e.g., Albert R. Wight, Mary Anne Hammons, John Bing, and Julia Lydon) were saying that of prime importance was the ability to be aware of one's self, one's own values and how one is coming across to others.[1] A growing number of trainers felt that experiental learning was perhaps a better mode than classical studies for the acquiring of the ability to piece together one's own coping strategies.

More emphasis was placed on recognizing the individuality of each volunteer. Self Awareness became the first response to the author's question to many Peace Corps trainers, "What is the most sorely needed ability in your Volunteers?" The need to be aware of ourselves and aware of how we are coming across to our associates loomed larger from 1966 on in the author's conversation with trainers. Some said, "It is the warm response of one human being to another, a highly individual thing, that is most important for effective Peace Corps service."[2]

By 1969 several who were responsible for training had redefined their objectives. Their priorities were to create opportunities so that each individual volunteer might

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[1]Albert R. Wight, Mary Jane Hammons, John Bing, Cross Cultural Training (Estes Park, Colorado: Peace Corps, Center for Research and Education, 1969), p. 13.

[2]Ibid., p. 25.

develop:[1]

a. increased self-insight and understanding

b. increased self confidence and self reliance

c. reduced need for recognition

d. increased ability to tolerate ambiguity

e. increased ability to cope, to bounce back

f. increased self regulation and self control

g. increased awareness, clarity of perception

Next followed social objectives:

a. awareness of effect upon others

b. sense of responsibility to the host national people

c. ability to develop effective relationships with host national and Peace Corps superiors, peers and counterparts

d. increased concern and consideration for others

e. increased ability to communicate

f. increased interest in others

g. increased interest in relating to others in a way that is neither punishing, demanding nor belittling, with warmth

h. increased tolerance and appreciation for ideas, values, traditions quite different from one's own

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[1]Albert R. Wight and Glendon Casto, Training and Assessment Manual for a Peace Corps Instrumented Experiential Laboratory (Estes Park, Colorado: Center for Research and Education, 1969), pp. 30f.

When we look at the training objectives of the same Peace Corps just eight years earlier, we see the following priority:[1]

(1) to provide technical and organizational skills and respect for the dignity of labor. . . .

(2) to break through barriers of mutual suspicion and misinformation. . . .

(3) to give excellent preparation to a carefully selected group of young Americans for overseas work.

(4) to provide an opportunity for personal expression of American ideals.

It seems that eight years of experience helped, among other things, to isolate and to make more explicit the central training needs for effective cross cultural interaction of Volunteers.

The curriculum for Peace Corps Volunteers as suggested in 1961 reflects a much more classical, academic training agenda:[2]

Politics	30 sessions	2 hours each
Culture	30 sessions	2 hours each
Area Studies	30 sessions	2 hours each
U.S. Civilization	30 sessions	2 hours each

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[1]Maurice L. Albertson, Final Report, The Peace Corps (Fort Collins, Colorado: State University Research Foundation, May 1961), pp. 3-9.

[2]Ibid., pp. 1-5.

Teaching Methods	30 sessions	2 hours each
Language	60 sessions	4 hours each
Orientation	12 sessions	4 hours each

We could find no empirical research relating desired field behaviors to training curriculum. Considerable research has been conducted on the validity of tests for Peace Corps Volunteer selection (Arnold 1967; Thomson, 1963; and English, 1964).[1] Inferentially, by looking at curricula in 1961 and 1969, we conclude that Peace Corps administrators and trainers found that their early objectives were not satisfactory. On the basis of the field experience of thousands of Volunteers, the above objectives were modified so that self awareness had highest priority.

Other American Civilian Agencies Overseas

It is difficult to estimate just how many Americans are overseas at any one moment. The State Department's Administration for International Development employs thousands of professional change agents and technicians in other cultures. American businesses and voluntary agencies sponsor even more.[2]

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[1] Ibid., pp. 12-18.

[2] In 1959 there was a total of 1,590,000 Americans living abroad. By 1969 there were 2,800,500 servicemen and their dependents living abroad. Harland Cleveland, Gerard J. Mangove and John C. Adams, The Overseas Americans (New York: McGraw-Hill Book Company, 1960), p. 4; and information from Comptroller Manpower and Reserve Affairs, Department of Defense, Washington, 1969.

We looked for research related to their preparation for overseas assignment.

Francis C. Byrnes found in his study of technicians overseas that few reported signs of culture shock until about the sixth month and that many frustrations were then related to their American sponsors. The chief source of discontent reported in Byrnes' study was in the world of work, i.e., the level of satisfaction of overseas Americans was highly correlated with the extent to which they fulfilled their own work expectations.[1] Byrnes noted that "For work related interaction with nationals knowledge of the local language is perceived as relatively unimportant, except in French and Spanish speaking countries."[2]

Hodgson studied the interaction of 250 American and Western European employees who worked for an oil firm with 17,500 Iranians. His study tested the hypothesis that "men of good will from diverse cultures will function highly inefficiently in an industrial partnership as a result of their inability to recognize the basic differences in one another's culture patterns."[3] This led him to survey the status of

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[1]Francis C. Byrnes, "Americans in Technical Assistance: A Study of Men's Perceptions of Their Own Cross Cultural Experience," Ph.D. Thesis, Michigan State University, 1963, pp. 1-4.

[2]Ibid., p. 2.

[3]Francis Xavier Hodgson, "Cross Cultural Conflict: An Illustration of the Implications for American Business Management Overseas," Michigan State University, 1961, p. 1.

orientation programs offered by 41 United States firms in sending people to the Near East. He found, among other things, that:

4 firms provided mimeographed bulletins prior to departure

1 firm had a formal predeparture orientation program

2 firms offered some printed literature from tourist agencies

34 firms had no programs and offered no literature.[1]

More recently there has been an emphasis upon change models and systems analysis for overseas technical assistants. The work of J. S. Johnson is representative of this emphasis. He found that strategies for change comprised the essential ingredient differentiating successful from unsuccessful cross cultural performance.[2] His and similar findings imply that if we more heavily emphasized community development in our training, our overseas agents would interact more effectively with host populations.

Recently several clergymen have reported on the changing styles of preparation of missionaries for overseas assignment. The substitution of the title "fraternal worker" for "missionary" seems to be indicative of a more enlightened

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[1] Ibid., p. 120.

[2] Jay S. Johnson, "Some Methods and Functions of Evaluation for Cross Cultural Clinicians," Ph.D. Thesis, Cornell University, 1969, p. 113.

approach. Dr. Ted Ward[1] has been active in bringing on-the scene learning experiences to such "fraternal workers" already in the throes of culture shock.

Many research efforts are in progress to aid overseas educators and other change agents with specific cross cultural problems. Stump, Jordan and Friesen are at work on an eleven-nation study concerning attitudes toward education and disability for vocational development. They are particularly interested in assisting educators in understanding how people gain their identity in particular cultures and how cultural changes and vocational development interact.[2]

Leonard Goodwin[3] and Gullahorn and Gullahorn[4] studied the adaption behaviors of American professors traveling overseas under the Fulbright-Hays Program. They showed that systematic probing strategies quite similar to classical scientific methods will work successfully.

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[1]National Council of Churches, Observations on Overseas Service of Youth. Reflections of a Consultative Committee, Authorized by the Department of International Affairs, New York, 1961.

[2]Walter L. Stump, John E. Jordan and Eugene W. Frieson, "Cross Cultural Considerations in Understanding Vocational Development," mimeo, College of Education, Michigan State University, 1970.

[3]Leonard Goodwin, "A Study of the Selection and Adaption of Fifty American Professors Under the Fulbright-Hays Program," Bureau of Educational and Cultural Affairs, Department of State, Washington, D.C., 1964.

[4]John T. and Jeanne E. Gullahorn, "The Role of the Academic Man as a Cross-Cultural Mediator," American Sociological Review, 25:3, June 1960, pp. 4-14.

Norman Cleary studied the reverse phenomenon when students from overseas return to their homelands as change agents.[1]

Domestic Cross Cultural Research

Recent research in large urban centers has focused upon the heterophily gap between ghetto residents on the one hand and police, teachers and welfare officials on the other. The Bureau of Social Science Research found in Washington, D. C., for example, that police give more thoughtful protection to those precincts in which they feel more homophilous. Residents also respond more supportively to police whom they see as "one of their own". It boils down to a matter of developing mutual trust and respect.[2] However, the commission warned that no one should underestimate the gulf of experience and misunderstanding which separates the police from poorer black citizens. Many see the police as the symbol of an uncaring establishment which cracks down only on certain offenses. Many police see everyone in a poor neighborhood as hostile adversaries.

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[1]Norman B. Cleary, "Cross-Cultural Communication, Powerlessness, Salience, and Obeisance of Professional Change Agents," Ph.D. Thesis, Michigan State University, 1966. (He found a high correlation between the feeling of powerlessness and change type (goals or no goals). He found no significant correlation between obeisance and salience).

[2]Report of the President's Commission on Crime in the District of Columbia on the Metropolitan Police Department (Washington, D. C.: U. S. Government Printing Office, 1966), pp. 62-64.

Lepper, Fawson, Newman, Berger and Littlefield[1] have studied cross cultural factors which have increased heterophily between teachers and their inner city pupils. The conclusion seems all too apparent that we can accurately describe the entropy and noise of domestic cross cultural communication. We have the wherewithal to modify attitudes and increase trust. We thus far seem to lack the will to apply our knowledge to this increasingly serious heterophily gap.

Research in the United States Armed Forces Abroad and at Home

Troop-Community Relations Program. The first large scale effort to modify the attitudes of United States servicemen toward their hosts overseas was manifested through an Army Research Office contract to the American Institutes for Research in 1964. Beginning that year with two United States Army Divisions in Korea, the project expanded to Thailand in 1968.[2] Attitude surveys were conducted across all ranks of Army men and among those civilians having most contact with the military. Dr. Robert Humphrey, Dr. Paul Spector and Dr. Troy Parris then used this survey data in an ideological and informational effort to develop in Americans higher regard for host nationals.

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[1] Loc. cit.

[2] Richard W. Brislin, The Content and Evaluation of Cross Cultural Training Programs, Institute for Defense Analyses, Science and Technology Division, November, 1970, p. 10.

The author is indebted to these gentlemen for their assistance from 1966 onward as he worked with a similar project with the United States Marine Corps.

Efforts were made to evaluate the effectiveness of this training. Repeated surveys were taken among United States Army and Republic of Korea Army personnel showing improvements in attitudes over time.[1]

The Personal Response Project. Started by a few chaplains upon the request of Lieutenant General Victor Krulack, USMC to the Navy Chief of Chaplains, Rear Admiral James W. Kelly, this project began on an orientation-information mode and soon switched to an emphasis upon attitude modification through such interpersonal means as role reversal, simulations and non-verbal drills.

CDR Robert Mole, CHC, USN was the first chaplain sent to South Vietnam to work on the project. His research[2] was concentrated upon the collection of religious and cultural data felt to be helpful for United States personnel trying to understand the Vietnamese people.

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[1]Paul Spector, "An Ideological Weapons System" in Conference on Research in Cross-Cultural Interaction, sponsored by the Office of Naval Research and the Chaplain Corps Planning Group, 1968, pp. 129-154.

[2]Robert M. Mole (Warren Newman, editor), Religions in Vietnam in Faith and Fact, Fleet Marine Force, Pacific, 1967; The Montagnards (Tribes-People) of I Corps, South Vietnam, Fleet Marine Force, Pacific (Forward) 1966; Vietnamese Time Concepts and Behavior Patterns, U. S. Naval Support Activity, Saigon, 1968; The Role of Buddhism in the Contemporary Development of Thailand, U. S. Naval Support Activity, Saigon, 1968.

CDR W. Warren Newman, serving as coordinator of the project, provided counsel, support, services and key inputs to training materials for use in the field and in predeployment training.[1] The first systematic random sample of United States Marine Corps attitudes was taken by the author in September, 1966.[2] The purpose of the survey was to locate problem areas, gather critical incidents for training materials and get an overall estimate of the flow of attitudes toward the Vietnamese civilian and military populations.

When asked how they felt about the local people, only 37% of United States Marines expressed unqualified likes. Only 31% reported liking the Vietnamese soldiers.[3] This meant that roughly two thirds of every one of our patrols had bad or mixed feelings toward the people they had come to help. In a war in which squad-sized units operate with great independence, far away from their responsible seniors' supervision, we were risking a great deal of hostile communication between American military personnel and their Vietnamese allies, both military and civilian.

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[1]CDR W. Warren Newman, CHC, USN, "The Personal Response Project" A Communications Perspective in Conference on Research in Cross Cultural Interaction, op. cit., pp. 1-13.

[2]R. A. McGonigal, "Report of Survey Taken in III MAF TAOR Among USMC and USN Personnel to Determine Their Attitudes Toward ARVN, PFs and the Indigenous Local People," September 1966. Fleet Marine Force, Pacific (Forward). See Bibliography for other survey reports, 1966-1968.

[3]Ibid., p. 6.

Several patterns were noticed in the 1966 survey. Our sergeants and lieutenants were most critical toward the local people. (This produced genuine alarm for sergeants and lieutenants are our small unit leaders!) There also seemed to be a slump in attitudes which continued from about the third through the tenth month of a thirteen month tour.

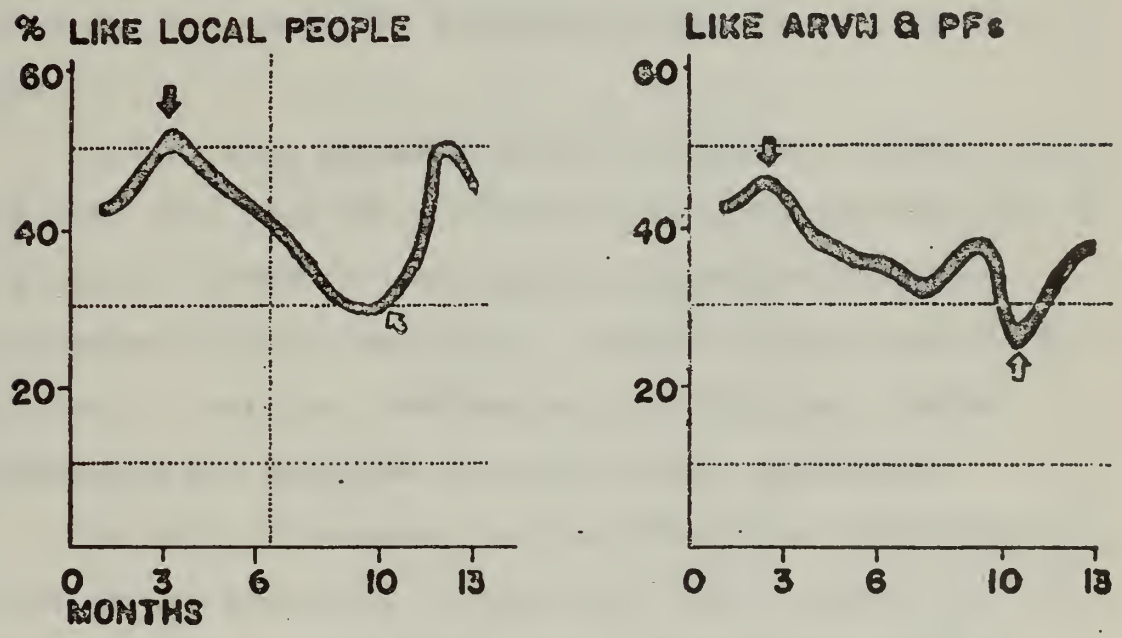

FIGURE 3-1. Percentage of Marines expressing positive attitudes toward Vietnamese civilians and military personnel by time in country.

The following chart shows the pattern of attitudes expressed by United States Marines toward the Vietnamese

military (M) and civilians (C) when asked how Marines in general feel (GEN) and how they personally feel (PERS) (see Figure 3-2, page 66). It is also interesting to note what problem areas were most frequently mentioned by the Marines.

Those things which United States personnel noted about the people most frequently are given in Table 3-1 on page 67.

Other than the people, the things liked and disliked about the assignment in Vietnam, are given in Table 3-2 on page 68.

Surveys were repeated among the Marines in 1967, 1968 and 1969, but this was giving us only the American side of the opinion patterns. We needed information from the Vietnamese military personnel, civilian workers and local citizenry. Polling instruments were designed, tested, redesigned and employed to gather their sentiments.

The early Vietnamese returns showed us that 78% of the local people generally liked us but that already only 42% thought that we liked them![1] We also learned that the Vietnamese military had only 44% who expressed likes toward the Americans (see Table 3-3, on page 69).

While this information was useful to us, we had a strong feeling that--if anything--the Vietnamese were being overly

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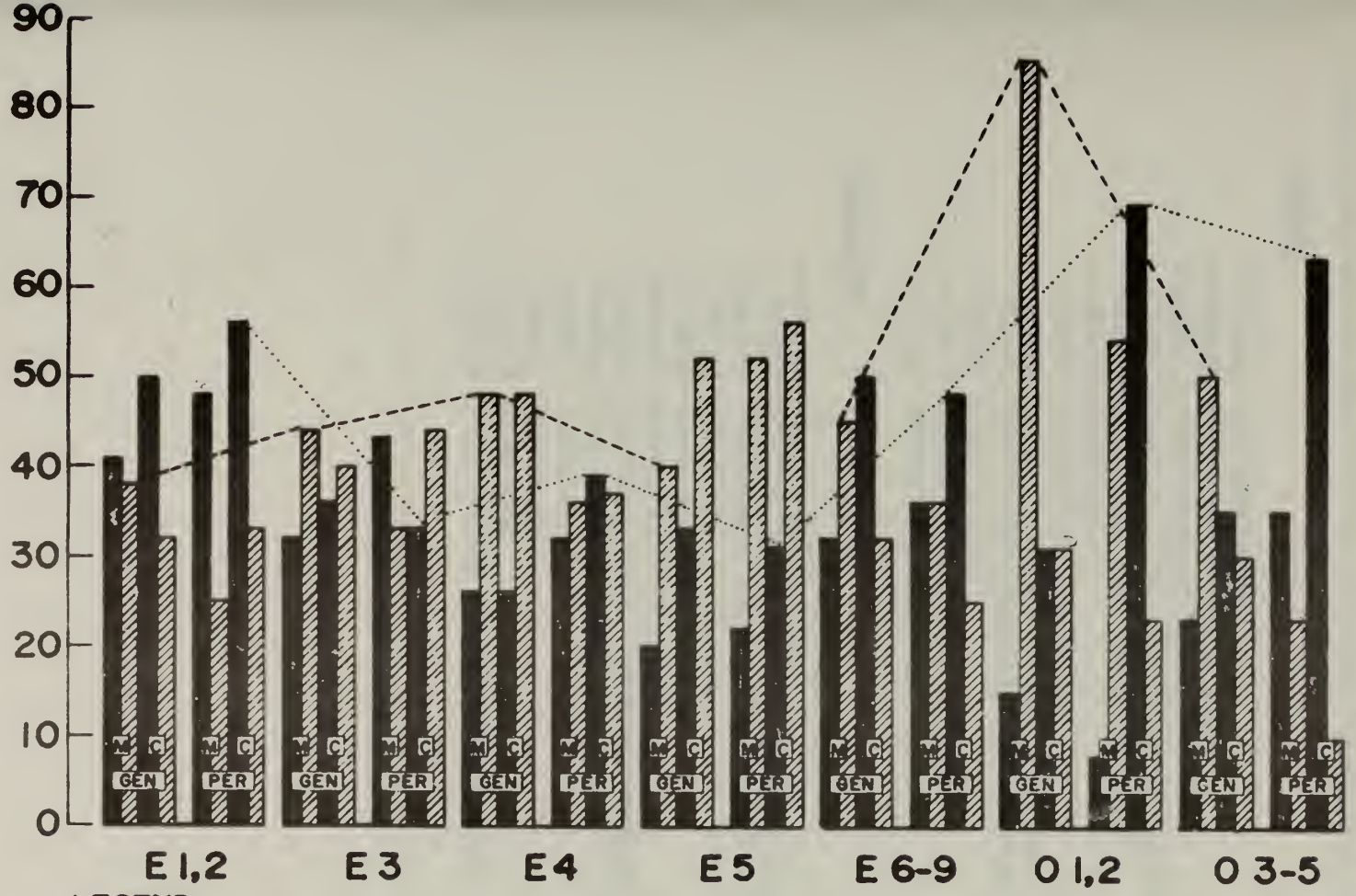
[1] Ibid., p. 25.



E1,2 = Private First Class
E3 = Lance Corporal
E4 = Corporal
E5 = Sergeant
E6-9 = Staff Sergeant through Sgt. Major
O1,2 = Lieutenant
O3-5 = Captain through Lieutenant Colonel

FIGURE 3-2. Attitude of USMC by rank toward Vietnamese military and civilian personnel.

TABLE 3-1. Traits of Vietnamese Most Frequently Noted By United States Marine Corps Personnel

Likes
--their friendliness
--their ability to work hard
--make a lot out of little
--their family life and love of children
--their patience and perseverance
--their bravery
--their religious devotion
--sympathy with their strain of having to fight their own people, sometimes relatives
--their generosity
--their quiet pride and dignity
--their artistic ability
Dislikes
--their "apparent greed"
--continual begging and double price standards
--their "apparent untrustworthiness and lack of patriotism"
--their lack of sanitation
--their uncooperativeness
--their letting their younger children wander while the adults work
--their ignorance
--their laziness
--their stealing
--their corruption or apathy toward corruption

TABLE 3-2. Factors Most Frequently Associated with Vietnamese Assignment

Likes

--pay benefits
--combat experience
--a feeling of patriotism, pride in fighting communism and doing something good for the world
--the opportunity to travel and really get to know a new nation of people
--the rapid advancement in rank
--the weather and the food

Dislikes

--the climate (dust, heat and rain)
--the risks of war
--death of friends
--troop harassments, the changing word, inspections
--lack of liberty
--jealousy toward the Air Force and Army who get liberty in our TAOR
--separation from loved ones
--apparent lack of consistent national politics
--disagreement with military rules of engagement

TABLE 3-3. Traits of Americans Most Frequently Noted by the Vietnamese

The specific traits the Vietnamese admired in the Americans were (in order of frequency mentioned):

Americans unite and help our people.
They bring security to this place.
They are kind toward our children.
They are hard working.
They are generous with what they have.
They are brave and risk their lives for us.
They are usually merry, jocund.
They have a high sense of duty.

Their most frequently voiced complaints included:

Americans violate our customs.
They scorn us, speak as the teacher to the child.
They will not speak our language--only French or English.
They belittle our religions.
They cause inflation.
They are loud and profane.
The Americans insult our women.
They have no regard for our property.
They capture some people without reason.
They refuse our advice about VC sympathizers.*

*"Report on Vietnamese and American Attitudes in Combined Action Units, III Marine Amphibious Force" 30 March 1967, p. 27.

polite. There is a serious demand characteristic to be guarded against even though Vietnamese civilians were administering the questionnaire. We thus moved to projective instruments, e.g., the Bogardus Social Distance Scale, Word Associations, the Echo Instrument (Barthol) and Flanagan's Critical Incident technique. We boldly designed our own Thematic Apperception Test with the paintings done by a Vietnamese artist. Fourteen Vietnamese graduate students, trained in projective techniques administered the instrument throughout the five northern provinces of South Vietnam. The returns from the six parts of this instrument gave us much more "feel" and "color" of how the local population was feeling.[1] (See Figure 3-3, page 71.)

The problem of heterophily existed for other American forces in Vietnam as well. The United States Navy picked the project up in the Fall of 1967. The Army began a lecture series in the Spring of 1968. Progress for the Marines is noted in Table 3-4 on page 72.

This positive trend continued in a straight line through 1968 but fell off sharply in 1969 (perhaps due to the severe negative reactions toward the war by citizens at home). The Marines were interested in behavioral differences. They wanted to know, for example, what impact the training project was having on the number of lives being saved. A Marine

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[1]"Progress Report Projective Data Collection Instrument" III MAF, Vietnam, March, 1968, Fleet Marine Force, Pacific.

FIGURE 3-3. Examples of Thematic Apperception Test designed by and for the Vietnamese.

TABLE 3-4. Overall Flow of United States Marine Corps Attitudes Toward Vietnamese Civilians Over Time

	1966*	1967**	1968***
USMC Toward Local People (General)			
Like	37%	49.1%	59%
Dislike	35	26.2	17
Mixed	28	24.7	24
USMC Toward Local People (Personal)			
Like	44	55.5	66
Dislike	37	20.7	18
Mixed	19	23.8	16

*n=500, 1% of TAOR — X^2, $p<.01$ (1966)

**n=3,541, 5% of TAOR — $p<.001$ (1967)

***n=280, 4% of 2 infantry regiments — $p<.025$ (1968)

colonel began keeping track in his own Division. He did not know at the time that one of the two regiments in his Division's TAOR was not cooperating. This regiment thus actually served as an excellent control group.

TABLE 3-5. Behavioral Results of the Project in Two Regiments

	Cooperative Regiment				Uncooperative Regiment			
	Warnings of Attack	Weapons turned in	Mines or Boobytraps located & reported	Enemy movement or identification	Warnings of Attack	Weapons turned in	Mines or Boobytraps located & reported	Enemy movement or identification
August 1967	2	4	7	9	-	4	-	-
September 1967	-	17	7	13	-	2	-	-
October 1967	9	15	3	21	-	5	-	2
TOTALS	11	36	17	43	2	11	-	3

Collected and Recorded by:
G-1, 1st Marine Division, FMF PAC (Col. William Barney, USMC)

This finding sparkplugged tremendous support for the project among hard-line Marines. Strangely, it seems to bother some that a project originated for humanitarian reasons should also save lives in combat. Upon reflection and re-examination of the data it is felt that the pattern of American-Vietnamese relationships in the area under study moved positively across what might be called a "scorn ⟷ acceptance" continuum.

Using our fourteen Vietnamese graduate students as interviewers, we made two sweeps of I Corps to get Vietnamese feedback. On the first we used a modified Thematic Apperception Test developed by Dr. Phillip Worschel (University of Texas). On the second we used a six part projective instrument including the TAT which we designed and described earlier. We randomly chose 260 members of the Popular Forces (local militia) to interview in 1967. In 1968, we systematically interviewed families in every tenth home in those same hamlets. We completed 473 such interviews before the TET offensive and the North Vietnamese modified our plans in 1968.

We dutifully scored both TAT instrument responses with both the Murray and McLelland scales and on these American continua found low need for power and achievement and high need-press for affiliation. We used portions of these responses in our training literature and recorded all of the responses in eight volumes of narration and translation.

Upon reading those volumes again, the author spot checked one hundred of these responses and now notes that nearly 74% of the responses could be placed along a rejection-acceptance or scorn-respect continuum. The recurring theme of sons coming home, of Viet Cong returning to the government side, of Saigon landlords leaving the farmers alone, of American G.I.s not "scorning the people" etc., is so constant that we were probably ill-advised to even look at the Murray or McLelland scales.

It is as if they (the Vietnamese) were paraphrasing the modern lyric "let me be! . . . let me be!" This and subjective experience leads the author to second the Peace Corps findings in 1969, namely that

> Our central objectives for cross cultural interaction training should be to induce greater self awareness, greater awareness of our effect upon others, less need for recognition, more tolerance for ambiguity and increased self confidence in interactions with people. We need increased sensitivity to those occasions when we are perceived as cold, boorish or scornful. We need to hesitate more in cross cultural interaction, to not leap so quickly with our stereotypes and our instant responses.[1]

One leaves South Vietnam with the notion that the wrong ally provided advisors to the other ally!

Theoretical Bases for Learning Interpersonal Skills

The following models illustrate recent experimentation to demonstrate particular interpersonal skill learning.

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[1]Wight, et al., op. cit., p. 30.

The Culture Assimilator

Developed by Triandis, Giedler, Mitchell, Foa and Chamers at the University of Illinois, this training approach seeks via programmed instruction to prepare learners for culturally specific stimulus responses. The assimilators which have thus far been prepared for Iran, Thailand, Greece, Honduras and the Arab countries are largely weighted toward recognizing appropriate roles.[1]

The work of Triandis, McGuire, Saral, Yang, Lohard and Vassiliou, in 1968, to factor out five role differentiation discriminators from some 1620 subjects from America, Greece, India, Peru and Taiwan is still being tested in these assimilators.[2] Triandis hopes to reduce his theory to three norms: (a) giving vs. denying affect, (b) giving vs. denying status, (c) intimacy vs. formality. Based on the role theory of Biddle and Thomas the model is essentially one of cognitive pattern recognition. If one can correctly identify patterns he is well on the way toward success.[3]

The work of Triandis, Fiedler and Vassiliou[4] is quite

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[1]Brislin, op. cit., p. 19.

[2]Harry C. Triandis et al., "A Cross Cultural Study of Role Perceptions," Group Effectiveness Research Laboratory, University of Illinois, 1968, p. 6.

[3]Loc. cit.

[4]Harry C. Triandis, Vasso Vassiliou, "A Comparative Analysis of Subjective Culture," Technical Report No. 55, Advanced Research Projects Agency, October 1967.

naturally influenced by their fellow department members Osgood, Tannenbaum and Suci. Their focus is to find semantic axes along which to measure cultural phenomena and to continue with factor regression until we are left with manageable constructs for explaining a given culture and our entry into it. It is a method which begins inductively, formulates deductive postulates and tests them empirically.

It remains to be seen if "every day" Americans will pause to use these constructs or even if they can comfortably think deductively after being exposed to so many inductive learning experiences.

Attitudinal Modification in Pre Deployment Training

One of the better designed experiments in cross cultural behavioral modification was conducted by Sidney Gael and Todd Eachus at the Ohio State University.[1] Having influenced learner's attitudes by exposing them first to positive, negative or neutral literature, they then introduced the learners to a role playing situation. Measures from Osgood's Semantic Differential were compared with Hall's Behavioral Differential to determine a significant effect between behavior and attitude modification. The focus of Gael's study, like ours, was upon the learning within the training package.

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[1]Sidney Gael, "Cross Cultural Behavior as a Function of Attitude," Ph.D. Thesis, The Ohio State University, 1966, pp. 16-20.

Culture Shock Simulations

Samuel Taylor and Martin Sternin have, from different origins described learning strategies to directly address culture shock. Taylor cites the work of Dr. Edward H. Spicer at Cornell who in order to prepare them for culture shock introduced change agents to a dose of shock by dropping them off a few miles from a village in an Indian reservation and leaving them to fend for themselves for five or six days.[1] This could be labeled experiential and/or discovery learning. Sternin's concern is with promoting good judgment. Like Taylor, Sternin believes that a key step to surviving culture shock is to first recognize its symptoms.[2]

Sternin believes that "a man's ability to absorb frustration and to tolerate embarassment and ambiguity appear to be important in allowing him to quickly take a more stressful involvement."[3] He feels that Americans are especially threatened by ambiguity and that in their frantic striving for clarity, they sometimes exhibit inappropriate or offensive reactions such as cultural blindness, Pollyanna Syndrome, cynicism, zealotry, going native, excessive intellectualization or acts of physical force, e.g., taking property, challenging authority, initiating a fight.

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[1]Samuel Taylor, "The Realities of Culture Shock." Mimeo, University of Pittsburgh.

[2]Martin Sternin, "Toward Specification of an Adaptation Process in Americans Overseas," Conference on Cross Cultural Interaction Training, op. cit., pp. 233-280.

[3]Ibid., p. 250.

Sternin sees the learning as a continuous repetition of the sensitization--shock-accommodation cycle.[1] He believes that the real learning takes place in-country as one starts a cultural exploration process which begins with groping, leads to systematic inquiry and finally to hypothesis testing. His thought here is quite similar to Ward, (1970)[2] and McGonigal (1971).[3] It also resembles the maze-way strategy of Anthony F. C. Wallace.[4]

Donald C. Stone, of the University of Pittsburgh, sees the problem of culture shock still more simply. To him there are only three reactions: "flight", "fight" and "adaptation".[5] He sees the problem as primarily one of insufficient understanding and he believes that it can be remedied by tighter selection procedures, orientation for newcomers, getting the wives involved in voluntary activities, circulation of literature and liaison with our embassy.[6]

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[1] Ibid., p. 261.

[2] Ward, op. cit., p. 3.

[3] R. A. McGonigal, "A Process Probing Guide for Cross Cultural Interaction Training." A working Paper for Human Learning Research Institute, Michigan State University, 1971.

[4] Anthony F. C. Wallace, Culture and Personality (New York: Random House, 1966), p. 16.

[5] Donald C. Stone, "Bridging Cultural Barriers in International Management," prepared for American Society for Training and Development, May 1968, pp. 1f.

[6] Ibid., p. 11.

Dr. Stone is frequently consulted for his opinions upon international business problems by our larger corporations.

Sternin's observations are less comforting but they appear to be germane to the real point. The point is that adaptation really means taking on a substitute life style.[1] The cultural sophisticate may be able to temporarily suspend his commitments to his home and to his host systems, and to neutrally balance between the two. Most people never completely, if only temporarily, adapt or acculturate. Training, for Sternin, consists of helping the learner to realize that he can temporarily give up his protective values and roles without permanent loss.[2]

Extinction (or Denial)

The Office of Public Safety (OPS) of the Agency for International Development has conducted a fascinating experiment in its training of police agents from other countries. To them the most useful goal is training a man to tolerate foreign people and their ways for a short time period (30 days).[3] The effect is to repress, or possibly extinguish, the learning of negative information about one's hosts. As yet no one has presented data on the effectiveness of this method.

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[1]Sternin, op. cit., p. 270.

[2]Ibid., p. 278.

[3]Donald B. Haines, "Training for Culture-Contact and Interaction Skills," Behavioral Sciences Laboratory, Wright-Patterson Air Force Base, Ohio, December, 1964, p. 8.

Clinical Behavior Style

Dr. Ted Ward and others, at Michigan State University, has developed a model to assist Americans in preparation for overseas service. The clinical behavior style is the

> . . . particular and stylized set of behaviors and mental processes of a person who has been specifically trained to utilize his experiences as a continuing source of new learning through which he improves his skills and increases his knowledge.[1]

There are three phases each having two basic types of activity: (1) the Reflecting Phase (describing, analyzing), (2) the Proposing Phase (hypothesizing, prescribing) and (3) the Doing Phase (treating, and seeking evidence on consequences).

Balance Theory

A useful dimension of cross cultural interaction learning is that of balance and imbalance. Quite similar to communication phenomena noted by Heider and Newcomb[2] this aspect of learning has to do with the necessity of imbalance and renewed balance for any growth to take place. Robert Foster and Jack Danielian refer to it as unfreezing and moving and refreezing.[3] Those who would penetrate new

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[1]Ted Ward et al., "Social-Cultural Preparation of Americans For Overseas Service," Learning Systems Institute and Human Learning Research Institute, Michigan State University, December 1965, pp. 5f.

[2]Chester A. Insko, Theories of Attitude Change (New York: Appleton-Century Crofts, 1967), pp. 161-165.

[3]Robert J. Foster and Jack Danielion, "An Analysis of Human Relations Training and Its Implications for Overseas

cultures need to travel through this cycle if new behaviors are to be adopted. They must allow themselves to be thrown off balance.

The Foster Theory

This threefold approach in which the learner is encouraged to (1) recognize the motivations of his hosts, (2) redefine his mission or innovation to conform to the host culture, and (3) develop decision making skills[1] seems to be an almost purely cognitive model. It is less logically organized than that of Dr. Ted Ward. Everything hinges upon the accuracy of the first phase. No introductory skills are included.

The Contrast-American Technique

The Human Resources Research Office has developed a role playing encounter technique for more effective cross cultural communication.[2] Simply stated, an actor confronts the trainee in a specific problem solving scenario which is videotaped. The actor deliberately chooses positions in contrast to the expected American responses. Feedback is given to the learner on how our expectations are culturally biased.

Performance," Human Resources Research Office, Technical Report 66-15, The George Washington University, 1966, p. 6.

[1]Robert J. Foster, Examples of Cross Cultural Problems Encountered by Americans Working Overseas, An Instructor's Handbook, The George Washington University, May 1965, p. 9.

[2]Brislin, op. cit., p. 24.

Army advisors and Westinghouse executives have been tested with significant treatment effects.

The University-Alternative Model

Designed by Roger Harrison and Richard L. Hopkins, this model specifically tries to help the learner:

(a) become more independent of experts
(b) deal with feelings created by value conflicts
(c) make decisions in stressful situations
(d) use his own and others' feelings as information.[1]

The authors point out that:

University Education	Overseas Education
written expression is emphasized	communication is oral and non-verbal
problems solved by the individual	problems are solved by groups
information comes from experts	individuals gather their own information
reason is paramount	emotions and feelings count

The first group to use the model was composed of 82 Peace Corps Volunteers on their way to Ecuador, Chile and Boliva. They were forced into immediate decision making. There would be no program unless they planned it. Classroom teaching was minimized and experience-centered learning was maximized.

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[1]Roger Harrison and Richard L. Hopkins, "The Design of Cross Cultural Training: An Alternative to the University Model," Journal of Applied Behavioral Science, Vol. 3, No. 4, 1967.

Theoretical Bases for the Variables of Immediate Interest

Heterophily

Everett Rogers is currently studying the use of less heterophilous change agent aides as a means of increasing innovation diffusion. He found that the relationship of heterophily to innovation diffusion is curvilinear.[1] And this applies only where the heterophily has to do with technical competence. The same does not apply for effective interpersonal communication. Everett Rogers found that successful communication patterns are mostly homophilous.[2]

To get beyond this stalemate--the fact that cross cultural communication is heterophilous and most successful communication patterns are homophilous--it may be worth asking, "of what else is this also a problem?" It seems possible to think of heterophily as a case of sensory deprivation. In this sense, heterophily can be seen as culture shock in the classic use of that term by DuBois[3] to mean that anxiety which results from losing all our familiar signs

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[1]Everett M. Rogers and Dilip K. Bhomik, "Monophily-Heterophily: Rational Concepts for Communication Research," Paper presented to the Association for Education in Journalism, Berkeley, August 1969, p. 14.

[2]Ibid., p. 22.

[3]Cora DuBois, "Culture Shock," Special Publication Series, No. 1, Institute for International Education, New York, 15 December 1951, p. 22.

and symbols of social intercourse. Considerable research has been done in sensory deprivation at McGill and Princeton Universities. Vernon found that associated with sensory deprivation are: decreased tolerance for pain and greater motor control instability, color confusion, time disorientation and irritability.[1]

Heterophily might also be viewed as a case of social isolation. Bakwin and Stone studied human loneliness and how it adversely affects health and mental perceptions.[2] Brownfield feels that sensory isolation greatly reduces concentration.[3]

Heterophily could also be viewed as sensory saturation--such a heavy overload of new stimuli that the individual is unable to process any information. Time disorientation, motor impediments and hallucinations are common characteristics of the sensory saturated drug user.

Heterophily studied as an obstacle to communication, and to diffusion of innovations or as sensory deprivation, saturation or isolation remains a precondition of most cross cultural interaction.

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[1]Jack A. Vernon, Inside the Black Room (New York: Clarkson N. Potter, Inc., 1965), p. 101.

[2]Ibid., pp. 110-144.

[3]Charles A. Brownfield, Isolation, Clinical and Experimental Approaches (New York: Random House, 1965), p. 101.

Empathy

Empathy is the ability to project one's self into another's role.[1] Van Zelst[2] and Anikeef[3] measured empathy in behavioral terms and with projective instruments.

In social-psychological terms, we look toward empathy as the bridge between conditions of heterophily and homophily.

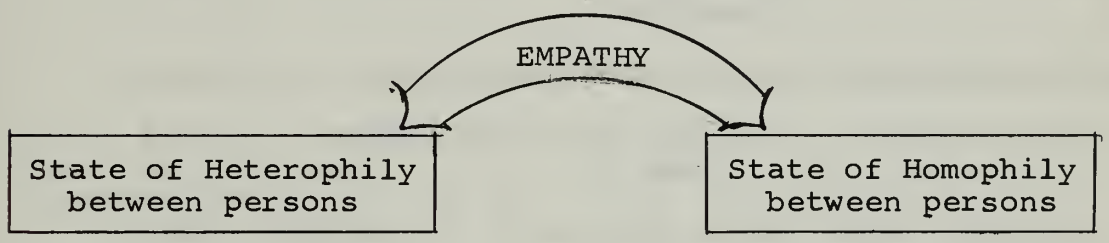

FIGURE 3-4. Relationship of heterophily, homophily and empathy.

The thoughtful observer may be experiencing a "déja vue". For, again, the early Greeks had five words to describe what they felt were distinct levels on a continuum of empathy.[4]

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[1]Rogers, op. cit., p. 13.

[2]Raymond H. Van Zelst, "Empathy Test Scores of Union Leaders," Journal of Applied Psychology, Vol. 36, (1952), pp. 253-295.

[3]C. Alexis Anikeef, "Reciprocal Empathy, Mutual Understanding Between Leadership and Empathy," Journal of Abnormal Psychology, Vol. 49 ( ), pp. 156-157.

[4]Rogers, op. cit., p. 218.

The early Greeks saw distinct shades of empathy. The continuum began with knowing and caring for someone. It continued on toward emotional involvement or entanglement to a complete bursting in upon another's life.

ἔμπαιος (em-pie-yos)--"knowing"

ἐμπάξομαι (em-padz-o-mai)--"to take care of"

ἐμπάθης (em-path-ace)--"to be emotionally affected with someone"

ἐμπαλάσσω (em-pala-so)--to become entangled together

ἐμπαίω (em-pai-yo)--"to strike in, stamp or burst in upon

Such a definition of empathy might cause counselors and therapists to cringe. Most modern psychotherapists prefer to think of empathy as "sensitive awareness".[1] Theodore Reik saw empathy as a means of reducing social distance.[2]

Self Awareness

Dr. Friederich (Fritz) S. Perls held that to increase our awareness of others we must first attend to our spontaneous selves. Self Awareness is, "the spontaneous sensing of what arises in you, of what you are doing, feeling, planning, communicating."[3]

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[1]Robert C. Campbell, The Development and Validation of a Multiple Choice Scale to Measure Affective Sensitivity (Empathy), Ph.D. Thesis, Michigan State University, 1967.

[2]Theodore Reik in Robert Katz, Empathy, Its Nature and Uses (London: Free Press of Glencoe, 1963), p. 9.

[3]F. S. Perls, R. F. Hefferline and P. Goodman, Gestalt Therapy (New York: The Julian Press, 1951), p. 75.

Charles B. Truax developed a set of scales (see Appendix D) which when used in a differential configuration of self vs. peer measures, can give quantification to self-awareness.

Ability to Reverse Roles

Sometimes thought of as a manifestation of empathy, the ability to reverse roles is not necessarily implanted in everyone. Piaget found substitution (I'll be a cowboy) in the symbolic period of child development.[1] The concrete operational stage does not always exhibit the ability to reverse roles. With some that ability does not come until the operational stage.[2]

We have yet to see demonstrated empirically what would seem to be a logical sequence, i.e., that we must first establish role identity, and then role differentiation, before we could genuinely achieve role reversal.

Role playing studies by Janis and Mann and Elms[3] have shown that the public act of temporarily reversing roles can be a powerful modifier of attitudes. We would hope that our trainees could internally reverse roles at will.

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[1]Herbert Ginsberg and Sylvia Opper, Piaget's Theory of Intellectual Development (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1969), pp. 80 and 205.

[2]Ibid.

[3]A. C. Elms "New Frontier: The Peace Corps," The Nation, December 3, 1960.

Thus far we lack evidence as to whether everyone has the capacity for role reversal or how well it can actually be developed and/or modified in training.

Dogmatism

Rokeach (1956) says that dogmatism is the degree of openness or closedness of belief systems. The extent to which a person's belief system is open is

> . . . the extent to which the person can receive, evaluate, and act on relevant information received from the outside on its own intrinsic merits, unencumbered by irrelevant factors in the situation arising from within the person or from the outside.[1]

Rokeach's D Scale, designed to measure this phenomenon has been correlated with scales measuring anxiety, paranoia, self rejection, authoritarianism (the F Scale), rigidity, ethnocentrism, conservatism, left opinionation and right opinionation.[2] From the research thus far it seems that there is some overlap of dogmatism with authoritarianism and that it is related to anxiety.

The Rokeach D Scale is frequently used by Peace Corps training centers as part of the portfolio of learners personality measures. There is, however, little data on how sensitive dogmatism is to change.

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[1]Milton Rokeach, The Open and Closed Mind (New York: Basic Books, 1960), p. 57.

[2]Milton Rokeach and Benjamin Fruchter, "A Factorial Study of Dogmatism and Related Concepts," Journal of Abnormal and Social Psychology, Vol. 53, No. 3 (November 1956), pp. 356-360.

Tolerance for Ambiguity

Closely allied to dogmatism, but apparently a factor distinguishable from dogmatism is a general tolerance for ambiguous messages and situations. Budner defined intolerance of ambiguity as "the tendency to perceive ambiguous situations as sources of threat; tolerance . . . as the tendency to perceive them as desirable."[1]

This concept is of interest to us because it seems crucial to our ability to pause and to reflect before making cross cultural decisions and to withstand anxieties pushing us toward pre-mature assessments.

Budner's research on intolerance seems to be consistent with Adorno's work on the authoritarian personality.[2] Robinson and Shaver feel that intolerance of ambiguity is a part but only a part of the authoritarian syndrome.[3] The theoretical base is that intolerant persons and authoritarian persons tend to perceive long continua as dichotomies, to seek unambiguous answers for complex questions and to exhibit rigid, categorical thinking.

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[1]S. Budner, Ph.D. Thesis, Columbia University, 1960, quoted in Robinson and Shaver's "Measures of Social Psychological Attitudes," Survey Research Center, Ann Arbor, 1970, p. 317.

[2]T. W. Adorno, The Authoritarian Personality (New York: Harpers, 1950).

[3]Robinson and Shaver, op. cit., p. 322.

Self Esteem

Hunt, Singer and Cobb were interested in establishing a central dimension in the syndrome of depression. They found that dimension to be low self esteem.[1] We are naturally interested in this research because, as we noted earlier with Sternin's work, low self esteem is often associated with culture shock. It is our feeling that self esteem may also be an indicator of general élan and the motivation to communicate.

Cade measures self esteem much more carefully. He perceives self esteem to be negatively related to the gap between the way a person perceives himself and his perceived ideal self.[2]

Thus, if a person is deeply depressed but also has a very low ideal self, he, clinically, could be said to have high self esteem. The author in this study is more interested in using 'self esteem' in its more general, if less well defined, denotation of overall good feeling.

Regard for the Value of Equality

Kluckhohn, Insko, Anderson and Cote, Allport, Fishbein, Sherif and Rokeach have had keen interests in where the

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[1]S. Hunt, K. Singer, S. Cobb, "Components of Depression: Identified From a Self-Rating Depression Inventory for Survey Use," Archives of General Psychiatry, 16 (1967), pp. 441-447.

[2]Alex Cade, "The Relationship Between Counselor-Client Cultural Background Similarity and Counseling Progress," Ph.D. Thesis, 1963.

value for each other as equally important human beings fits into personal value hierarchies.[1] Rokeach feels that values are really more dynamic constructs than attitudes.[2] He is especially interested in observing what happens to the values of equality and freedom when his subjects are exposed to a message saying in effect, "You obviously care more about your own freedom than you do about your neighbor's." The release of dissonance within the subject's cognitive processes has, according to Rokeach, led to demonstratable behavioral changes as observed over periods of eighteen months.[3]

In this study we shortened Rokeach's sixteen item value inventory to twelve items. We did not make any reference to the word 'equality' during the two treatment periods and we still observed significant changes in the ranking of the value 'equality' between pre and post measures. Rokeach's behavioral measures include participation in civil rights demonstrations, signatures on civil rights petitions and support of the NAACP. We do not as yet have such measures.

Non-Verbal Communication

A growing amount of research is accumulating in the

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[1]Insko, op. cit., pp. 1-180.

[2]Milton Rokeach, Beliefs, Attitudes and Values (San Francisco: Jossey-Bass, 1969), p. 159.

[3]Ibid., p. 181.

area of non-verbal communication. Ekman,[1] Exline, Gray, Schuette,[2] Rosenfeld,[3] Minitz,[4] and Goffman[5] have amassed data on facial expression, gesture, body position and movement. Much of Ekman's work is with a transcultural emphasis. He and Harrison are interested in isolating non-verbal messages which can be accurately sent and received in all countries.

Application of Theory to Perceived Needs for Model Building

The Matching of Desired Field Behaviors to Interpersonal Skills

If we go back to the problems encountered by our representatives overseas and in new subcultures at home, we might make the following connections.

(a) Behaviors Needed in the Field

1. Introductory skills (the ability to actually meet people)
2. Communication skills (verbal and non verbal)

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[1]Paul Ekman, "Body Position, Facial Expression and Verbal Behavior During Interviews," Journal of Abnormal and Social Psychology, 48 (1964), pp. 295-301.

[2]Ralph Exline, David Gray and Dorothy Schuette, "Visual Behavior in a Dyad as Affected by Interview Content and Sex of Respondent," Journal of Personality and Social Psychology, 1, 1965.

[3]Howard Rosenfeld, "Instrumental Affiliative Function of Facial and Gestural Expressions," Journal of Personality and Social Psychology, 4, 1966.

[4]Z. L. Minitz, "Effects of Esthetic Surroundings," Journal of Psychology, 41, 1956.

[5]Erving Goffman, Interaction Ritual (Garden City: Anchor Books), 1967.

3. Maintenance skills (the ability to feed, house, remain healthy and satisfy one's needs in the new environment)

4. Mobility (the ability to actually move around in the new culture)

5. Production (the ability to produce what one was sent to produce)

6. Termination skills (the ability to egress from the culture with maximum residual good feeling)

(b) Interpersonal Skills Related to Field Behaviors:

Field Behavior	Interpersonal Skill/Characteristic
1. Introductory	Self awareness, tolerance for ambiguity, dogmatism, regard for equality
2. Communication	Regard for equality, language, non-verbal communication, empathy, genuineness, warmth and openness
3. Maintenance	Self esteem, tolerance for ambiguity, dogmatism
4. Mobility	Tolerance for ambiguity
5. Production	Self esteem, tolerance for ambiguity
6. Termination	Self awareness, empathy, warmth, genuineness

Matching of Interpersonal Skills

Matching of interpersonal skills with instruments for observable measures and theoretical bases we come up with the following connections (see pages 95 and 96).

Interpersonal Skill/Characteristic	Instrument Measure	Theoretical Basis
a. self awareness	Truax scales	Truax, Perls
b. regard for value equality	Rokeach inventory	Rokeach, Fishbein et al.
c. dogmatism	Rokeach D Scale	Rokeach, Allport et al.
d. tolerance for ambiguity	Budner's scale	Budner
e. self esteem	Hunt's scale	Hunt, Spring et al.
f. empathy	Truax scale	Truax, Rogers, Krathwohl
g. Genuineness	Truax scale	Truax
h. warmth	Truax scale	Truax
i. openness	Truax scale	Truax
j. non-verbal communication	Videotape/panel judged	Ekman, Goffman, Harrison et al.

Field Need	Type of Learning Experience	Resources
Communication Skills	Non-verbal drills, immersion language training, sensory awareness through dance, sub-cultural penetrations to interact with specific individuals charades.	Pfeiffer and Jones National Training Lab., Esalen Institute, Dr. Bryant Wedge, Tufts Harry Triandis.
Tolerance for Ambiguity, Dogmatism	Readings, face-to-face meetings with people from heterophilous groups, getting students to make their own observations.	Foreign Service Inst., anthropologists, leaders of other races, etc.

Self Awareness and Acceptance	Encounter groups, sensory awareness exercises, individual assignments to build self confidence and trust in others.	Kairos, Topanga Center, Gunther, Schutz, Esalen Institute, Carl Rogers, Fred Perls, Gestaltists.
Role Identification and Differentiation	Problem solving assignments, movie making, dramatics, sub-cultural penetrations.	Theater arts instructors, social psychologists, H. C. Smith.
Empathy	Socio-drama, psycho-drama, video-tape replay, counterpart feedback.	Moreno, Grambs, Neil, Satir, Pfeiffer, Machover
Regard for Equality	Discussion, writing one's own declaration of independence.	Paul Spector, Robert Humphrey, Press and Arian

Summary

We have tried in this chapter to survey those operational programs for cross cultural interaction training now in existence, experimental programs and recent theoretical bases for these programs. Finally, we tried to outline the theoretical skeleton for this model. We do not yet know the isolated treatment effect of each of these learning experiences. It is our hope that the combined "package" effect will improve personal interaction skills. Our central focus, it should be remembered, is not so much on the sponsor's goals or the type of innovations spread, but on the human interaction between the change agent and his clientele.

CHAPTER IV

RESEARCH DESIGN OF THE TRAINING MODEL

Keeping in mind the early cases of the heterophily problem as cited in Chapter Two and attaching heavy weight to the reflections of Peace Corps trainers and the feedback from host nationals who have interacted with Americans as reviewed in Chapters Two and Three, the principal needs for improved cross cultural interaction training may be stated as:

Increased self awareness and self esteem
Heightened tolerance for ambiguity and reduced dogmatism
Greater ability to sense the feelings of others (empathy)

In this study, we have directed our efforts to the design implementation and evaluation of a series of training experiences by which we intended to modify the following factors, deemed important in interpersonal interaction:

1. Regard for the value of equality
2. Dogmatism
3. Tolerance for ambiguity
4. Self esteem
5. Empathy as perceived by the individual
6. Empathy as perceived by the group
7. Genuineness as perceived by the individual
8. Genuineness as perceived by the group
9. Warmth as perceived by the individual
10. Warmth as perceived by the group

11. Openness as perceived by the individual
12. Openness as perceived by the group
13. Ability to communicate non-verbal messages
14. Self-awareness--the degree of congruence between self and peer ratings of items (6-12)

We saw in our literature review that the perceived problems in cross cultural interaction overseas (at peace and at war) are very similar to the problems of interpersonal communication between members of sub-cultures in our own country. Our purpose, then, was to develop and test a generalized training model which would assist adults in their interaction overseas or at home with civilians or military, young or old, male or female.

We mentioned earlier that considerable research has been conducted on the ability of given instruments to predict cross cultural effectiveness in the field. Blessed little attention has been paid to what actually happens inside the training phase. The focus of this design is thus on what happens in the training phase to the above listed fourteen variables.

In this chapter we attempt to explain how we went about investigating modifications on those variables. We look at the hypotheses we advanced, the kinds of data we needed to test those hypotheses, the population in which the testing was done, selection procedures for leaders and groups, and the design of our evaluation phase.

Hypotheses to be Tested

Our central hypothesis to be tested, then, might be summed up as follows:

> Young adults can, through a planned sequence of human relations training experiences, be seen to have improved their ability to function according to fourteen selected criteria identified in the literature as most consequential for successful cross cultural interaction.

More specifically, we proposed the following hypotheses, that upon participation in the training model the following phenomena would be observed in the behavior of these young adults:

1. Self awareness would be increased.
2. The ability to reverse roles (empathy) would be improved.
3. Non-verbal communication skills would be improved.
4. Tolerance for ambiguity would be increased.
5. Regard for the value of equality would be measurably elevated in the individual's hierarchy of values.
6. Self esteem would be increased.
7. Dogmatism would be reduced in the individual.
8. Self awareness would be increased.
9. Warmth, genuineness and openness would be increased.
10. These observed changes would not be leader-dependent, i.e., dependent upon the leadership style of the small group facilitator.

The reader will please note that we have not concerned ourselves with cultural or area information nor with language facility. It was felt that those factors are easier to

manipulate and that more is known about them than about the above factors we had selected for study.

Methodology

Population of Interest

The 288 subjects for this study were students (94%) and non-students (6%) who voluntarily participated in an elective course in the College of Education at Michigan State University entitled, "Interpersonal Skills in Teaching".

We cannot at this moment say that the model we designed and tested here will work with other populations in other climes. We cannot even say that our subjects were representative of the student body at Michigan State University or its College of Education. Nor is there any intent to generalize from a study among university students to a population of military men where only 78% have finished high school and 16.5% have gone to a university.[1] Our intent at the University was to prepare a largely white, middle class group of perspective teachers for better adjustment in inner city schools.

We have not generalized to any population other than these volunteers who were interested, obviously, in a course on interpersonal skills. We do believe, however, that the

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[1]R. A. McGonigal, "Report on Vietnamese and American Attitudes in Combined Action Units," III Marine Amphibious Force, 30 March 1967.

hypotheses of this study, given the findings they have produced, merit testing among other populations.

Selection of Treatment and Control Groups

Because this investigation was conducted in a series of elective courses there could be no random assignment of subjects to treatment and control groups. Though we acknowledge that random assignment is an almost universal requirement for experimental research design, we could not ethically deny half of the students an opportunity to interact with others in an effort to develop their interpersonal skills when they had registered expecting to do exactly that.

The following design was constructed to achieve a reasonably defensible control group for each treatment group.

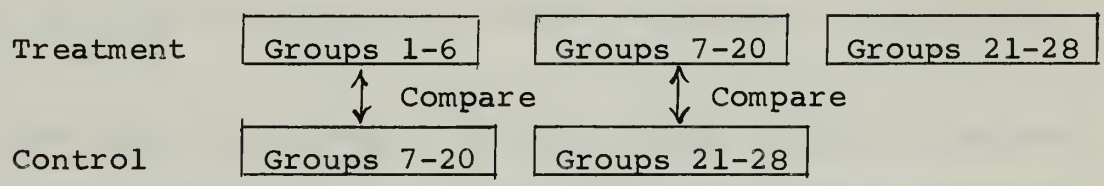

FIGURE 4-1. Configuration of treatment and control groups, by time.

Educational research often must resort to such a design when random assignment of subjects is impossible. Campbell and Stanley have created a series of designs to control for the inability to have concurrent treatment and control groups. Their "posttest-only control group design," "the separate sample pretest, posttest design," and "the separate sample

pretest, posttest control group design" are most closely related to the design we have chosen.[1]

D. R. Cox discusses the problem in his cross-over designs and holds that these are legitimate where the number of treatments is limited and there is little carryover effect. A single sequence design tends to have higher precision than where there are many treatments or many compartmentalized treatments.[2]

Toward the close of each academic quarter, at the same time in which the treatment groups were being given their post-tests, those wishing to take the course in the next quarter were asked to come by for a series of pre-tests on the same variables. This helped control for the possible effect of time of testing. By measuring within the same week, we controlled for such things as weather, campus mood, etc.

The fact that groups 7-20 were common to both treatment and control conditions (at different times) made it necessary to make separate analyses of their perceived variances. This analysis is reported in Chapter Five.

The 288 subjects who made up these groups had the following characteristics:

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[1]Donald T. Campbell and Julian C. Stanley, Experimental and Quasi-Experimental Designs for Research (Chicago: Rand McNally and Company, 1963), pp. 25, 53, and 55.

[2]D. R. Cox, Planning of Experiments (New York: John Wiley & Sons, Inc., 1958), pp. 116-128.

91% were students in the College of Education, 3% were students from other colleges, and 6% were non students.

74% were undergraduates or outside participants, 26% were graduate students.

57% were female, 43% were male.

82% were under thirty years of age.

10% were of minority groups.

Selection of Facilitators and Groups

Facilitators were volunteers who were interviewed and later trained in encounter group techniques by the author. They were selected on the basis of prior experience and apparent warmth and good judgment. Training consisted of three-hour, weekly sessions in which the small group's activities were modeled and in which facilitators themselves formed ongoing groups. During Spring and Summer quarters, three ongoing training groups were formed for facilitators. A pre-quarter marathon encounter just for facilitators proved to be especially helpful in establishing cohesiveness and insuring that the overall methodology, with its emphasis on trust building, was followed. An undergraduate student facilitator and a graduate student facilitator were assigned to each group of eight to twelve students.

The experimental encounter groups were formed by a process called "milling". At the first class session, the students were asked to non verbally mill about and select someone with whom they would like to interact. Each of these

pairs then selected another pair. Foursomes then selected foursomes. In some cases, the foursomes selected five or six other people so that no one was left without a group.

This procedure was used throughout the three quarters. Demand effects of the author were thus minimized. In retrospect, it appears that the group formation procedure also made it difficult for students to blame anyone but themselves or their partners for any unhappy consequences of the choice of members for their groups. A higher degree of commitment seemed to result from this self selection than what might have resulted through arbitrary assignment to groups.

Heavy emphasis was placed upon an effort to develop trust and confidence. Our rationale for that portion of our training may be described with the following figures.

FIGURE 4-2. Inadequate trust pedestal.

It is as if each participant stood on a trust pedestal. If this pedestal were too slim, he would not likely invest much good feeling or trust in a relationship with anyone. To cut out a portion from this small pedestal and invest it in someone else would leave him more shaky and vulnerable. If, however, that pedestal were

large and secure, he would feel at ease about investing a portion of it in someone else.

This good feeling about oneself can be thought of as the fulfillment of basic human needs, as posited by Maslow,[1] or as vital life functions in terms which would please a physician. The point is that one can not afford to invest much trust or good feeling toward others when he has too little trust himself. We were out to build larger trust pedestals.

FIGURE 4-3. Adequate trust pedestal.

A Galilean carpenter once urged men to love each other as they loved themselves. Perhaps one reason so few of us achieve high levels of love for others is that we have such contempt for ourselves.

It should not come as a surprise that the only relationship a person with a narrow trust pedestal will sometimes risk is a leaning or dependent relationship upon someone with a stronger trust pedestal.

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[1]Abraham H. Maslow, Toward a Psychology of Being (New York: Van Nostrand Reinhold Company, 1968), p. 97.

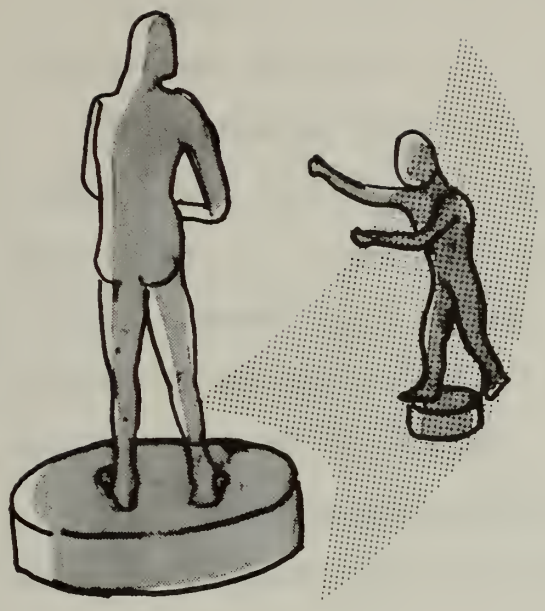

FIGURE 4-4. Dependence.

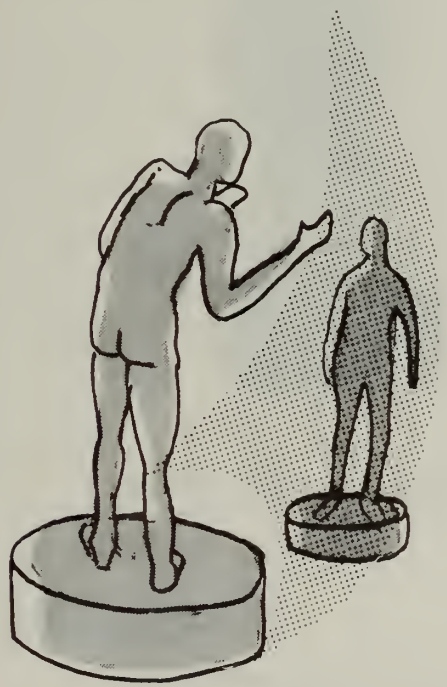

FIGURE 4-5. Protectionism.

We were not in business to perpetuate leaning. Leaning distorts interpersonal communication.

Leaning can happen in two ways. Not only can the weak lean toward the strong--the strong can sometimes lean out over the weak in an unhealthy form of protectionism. We sometimes rationalize this leaning of the strong over the weak as "concern", "helping the deprived"; or "aiding the underdeveloped". This kind of leaning often eases the conscience of the protectionist and creates hostile resentment on the part of the one "being leaned over". It is too transparent that the well meaning "helper" does not consider the other person as a complete human being, able to live in dignity and to manage his own life.

We hoped to assist ourselves and those around us toward a life where we stand on our own two feet.

To be really free to be ourselves is a legitimate aim. Teachers who let students grow into what the students really want to be . . . teachers who respect the freedom to learn and the freedom not to learn . . . teachers who do not need to lean or be leaned upon . . . are considered excellent facilitators of learning![1]

One of our explicit goals was to help each other accept ourselves and to be more comfortable with ourselves.

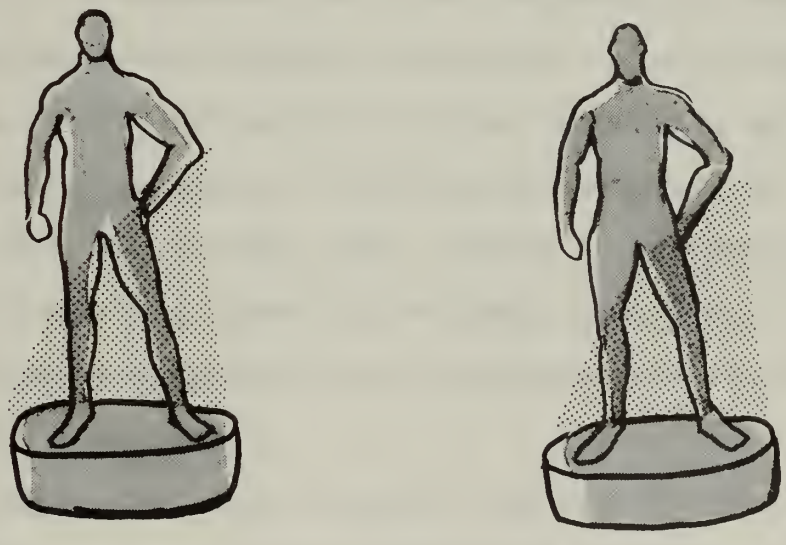

FIGURE 4-6. Desired stance of learner.

Procedures

The group experience began with a series of trust exercises, some designed by Herbert Otto, William Schutz

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[1] Ibid., pp. 46f.

and Frederick Stoller and some drawn from the author's experience.

The early structure was weighted to give participants more self confidence and generous amounts of positive data about their peers. Crucial to the early stage was the opportunity for each participant to list and share his own achievements, things he felt rather proud to have accomplished. Though seldom a "comfortable" experience, each student was asked to receive the positive feedback from his group.

Early in the course, the first "stretching" assignment was introduced. Each student was asked to interview a stranger in an unfamiliar part of the community, e.g., a warehouse night watchman, a public health nurse, a "bench warmer" at the bus station, etc. These interviews were often taped and always critiqued for "mileage questions" (questions which lengthened responses) and to observe when empathy seemed to be established.

Role taking and role reversal simultations were introduced. Several of them were videotaped for instant feedback. Simulations such as one in which a student would take the part of a teacher, a teacher the part of an indignant parent, and a parent the part of a school administrator, increased the feedback as to the kinds of emotions and the force of those emotions that we communicate when we are excited. Trust exercises such as the "trust walk" (in which one student

leads another who keeps his eyes closed), lifting and face tracing, were continued to keep the atmosphere supportive and non-threatening.

After about three weeks, an all-night marathon session was held to draw the participants out into the "deeper waters" of interpersonal trust and communication. The groups began this session with non-verbal exercises to get in touch with their feelings so that later verbal exchanges might be more relevant in their encounters with each other. After the marathon session, students used the Truax scales (see Appendix E) to give each other feedback on their empathy, genuineness, warmth, and openness.

Less structure was provided after the fifth week. Students were encouraged to take responsibility for their own learning activities. Some chose to visit schools and observe the interaction of teachers with students, teachers with administration personnel and teachers with teachers. Many students designed affective learning packages, some of which were immediately used by the public school teachers who were anxious to try them with their pupils. These were self contained, especially designed learning experiences to facilitate the learning of such things as sharing, how it feels to be a minority person or the new child in school.

Non-verbal exercises continued. At the eighth week the students traveled to a YMCA camp to spend a weekend together. The encounter group mode continued. But, as on the

marathon, fantasy and non-verbal exercises were introduced to assist the participants in being more aware of their own feelings and thus not be left to solely cognitive exchanges. After a second use of the Truax scales, the students were able to see their apparent improvement or regression in the areas of empathy, genuineness, warmth and openness. Further feedback was given to them on how they scored on the other variables of interest, e.g., regard for the value of equality. A non-verbal meal was held at the conclusion of each quarter to "celebrate" the conclusion of the experience. Having improved non-verbal skills it seemed fitting to use them in a concluding experience.

To be sure, the entire course was different from the usual academic offering. Its stated objectives were to increase awareness of one's self and how one was being perceived by others in a variety of circumstances. It was assumed that this learning would have transferability to teaching situations with students of other races and backgrounds. The enrollment in the course grew from 35 students in the Fall to 147 in the Spring.

Evaluation

Normed and validated instruments were used for all but the non-verbal communication measures.

Non-verbal communication skills. This was a locally designed procedure which consisted of presenting each student with one of three sets of six classroom type messages to

communicate non-verbally before a videotape camera. The students recorded their efforts to communicate the same messages on a second tape at the end of the course (see Appendix G). Both sets of tapes were later analyzed by a panel of six people who had demonstrated considerable sensitivity in interpersonal communication. Three were ex-teachers and three were undergraduates. It was possible for the panel to award a point for each message correctly perceived and up to four points for the strength of the perceived non-verbal message. The messages were randomly assigned. The tapes were randomly edited so that the panel had no clue as to whether a student was performing before or after the treatment. Change in non-verbal skill was taken as the difference between beginning-of-course and end-of-course scores as assigned by the panel of judges.

Ability to reverse roles. This measure was taken from the empathy portion of the Truax scales (see Appendix E). One could score from one to five, representing a range from almost complete disinterest in another person to the ability to perceive unspoken feelings as well as overt characteristics of the other person.

Self awareness. This variable was a composite congruence measure using all of the Truax scales. If self awareness is the condition of knowing how one is actually feeling and how he is being perceived by others, it follows that a legitimate measure of this is to compare his self rating with

the group's rating. The lower the difference across all four variables, the more accurate is his awareness. Again, the range of possible scores was from one to five.

Regard for the value of equality. Using a modification of Rokeach's Value Inventory (1969), we were interested only in the ranked position in which the student placed "equality". Mention of that word was studiously avoided by the author throughout the treatment period. Professor Rokeach's work involves the releasing of cognitive dissonance about where one places equality (usually lower than his regard for his own freedom).[1] We were anxious to see if placement of this value, "equality", would move without specific mention of the term, just by the result of the interaction experience.

Dogmatism. We used Rokeach's nationally normed D-scale to assess dogmatism in both pre-tests and post-tests.

Tolerance for ambiguity. Budner's Scale for Intolerance for Ambiguity was used to assess where our students seemed to be both before and after with respect to this variable. To reduce "demand effect" we took the liberty of labeling it a "complexity scale".

Self esteem. Hunt's Scale for Low Self Esteem (1967) was used before and after the training period to assess any change in self esteem.

Empathy, genuineness, warmth and openness. These are all elements of the Truax scales. Self and group mean scores

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[1]Milton R. Rokeach, Beliefs, Attitudes and Values (San Francisco, Calif.: Jossey Bass, Inc., 1969), pp. 168-178.

for each individual were reported on each variable for each student as described above.

Leadership style and group treatment effect. In our research design, we were concerned about the effect of leadership style upon perceived changes in our variables of interest. We wanted to be sure that, as far as possible, treatment effects would be due to the training activities and not a function of the particular style of the group leader.

Daniel B. Wile, Gary D. Bron and Herbert B. Pollack have designed an instrument to define leadership styles in group therapy and/or encounter group settings. Called the "Group Therapy Questionnaire" (GTQ) (see Appendix G) this instrument consists of twenty realistic situations with each situation being the stimulus for one of nineteen responses. When those responses are coded and put in ratio form, they present a picture of directive versus non-directive, group centered versus individual centered, and confronting versus reassuring styles of leadership.[1]

We asked all facilitators to fill out this questionnaire so that we could later correlate their leadership styles changes on the dependent variables. We used three continua of leadership styles. They were the result of collapsing five more detailed continua into non-directive versus

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[1]Donald B. Wile, Gary D. Bron and Herbert B. Pollack, "The Group Questionnaire: An Instrument for Study of Leadership in Small Groups," Psychological Reports, 1970, 27.

directive, reassurance versus confrontation, and group centered-individual centered approaches.

Problems Expected and Found

It is important to note with regard to research design that no assumption of independence between subjects could be met. Although the students were given these instruments in separate envelopes and asked to complete them individually, there was no independence of treatment. They shared the same group experience. Therefore, group mean scores are reported for all measures. This causes a severe reduction of degrees of freedom in the analysis and statistical loss of discriminating "power". This is simply part of our design problem. There was independence of treatment between groups.

It should also be noted that there is a ceiling effect on some of the variables. College of Education students start off four ranks higher on "equality" in Rokeach's Value Inventory than do Michigan State students in general.[1] On a twelve item scale, if a group averaged 1.6 on a pre-treatment measure, the highest it could attain would be a 1.0, while if it started off at a 5.6, it would have much more room for improvement. The ceiling effect was a factor in the D Scale and on the Hunt and Budner Scales as well.

It should also be noted that our population was expected to be more homogeneous than a complete cross section of MSU

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[1]Rokeach, op. cit., p. 169.

students. These instruments would not then discriminate as well in this population as they would in a larger and more heterogenous population. Statistically, we were looking at a relatively homogeneous segment from a wider and more variant population distribution.

Because this was a pilot study, we were interested in getting many measures on each individual. From a statistical position, we overloaded ourselves. We have more measures than we have individuals within groups. We traded the likelihood of getting statistical significance across all measures for the satisfaction of our curiosity. We are not sorry that we made this trade.

Reporting of Scores

Test scores on each of these variables were recorded in two forms. Individual students' scores were averaged together in their small groups to form raw group mean scores. These scores would be used in the treatment versus control analyses. With the assistance of Dr. Andrew Porter these raw group mean scores were converted into transformed standard scores for the repeated measures analyses. These scores were computed using the following steps:

(1) performing a oneway analysis of variance across all groups for each variable,

(2) pooling the mean square within from pre and post treatment scores on the same variable,

(3) taking the square root of the pooled quantity, and

(4) dividing each raw group mean score by that product.

$$x' = \frac{x}{\sqrt{\frac{MSW\ Pre + MSW\ Post}{2}}}$$

We now had our scores for the repeated measures analyses arranged with a common metric. This would enable us to graphically portray all fourteen variables on the same axes. It also enabled us to compute analyses of variance across time, quarters, measures and groups.

Expected Outcomes

When we began our study, we hoped that our treatment would show at least a monotonic effect across all measures. We knew, however, that an openness increased (as measured on the Truax scales) perceived warmth might very well decrease. We simply could not predict in which direction these Truax variables might move.

We did expect strong correlations as follows:

(a) intolerance for ambiguity with dogmatism

(b) self esteem with perceived warmth

(c) high regard for equality with high tolerance for ambiguity

(d) openness with non verbal communication skill

(e) genuineness with self awareness

The variables which we thought would change most markedly under the treatment condition were:

(a) tolerance for ambiguity

(b) non verbal communication skills

(c) self esteem

(d) empathy

We expected that the variables most insensitive to treatment would be self awareness, regard for the value of equality, and openness. The study showed among other things that we lack enough data to make very good predictions about change in tolerance for ambiguity, self esteem and the Traux measures of warmth, genuineness and openness.

Place of the Training Model in Future Experimentation

It is important to note that this is a pilot study. No presumptions of exhaustiveness are made. We noted on page five that there has been little study of within-training learning in cross cultural interaction. (Gael's study noted in Chapter Three was the only research found to be concerned with attitude change measures taken within the confines of training package.)

At no place in this design have we had any legitimate theoretical bases to set criterion levels for our learning experiences. Some variables, such as self esteem and openness, may actually be curvilinear in their desired outcomes. The criterion levels for self esteem and openness have yet to be established. Therefore, we would do well to keep our model in perspective as part of a larger body of continuing research. We shall need new models to address those variables not significantly effected by this model.

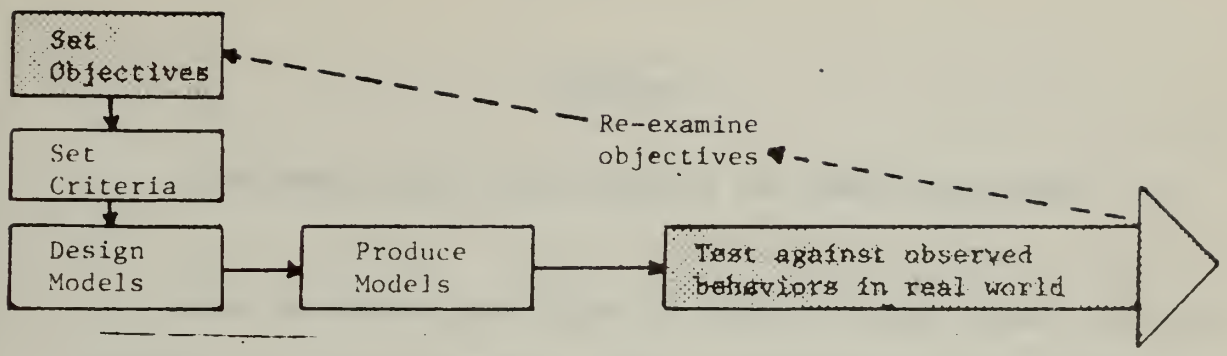

FIGURE 4-7. System model for future training models.

Having outlined the design for this training model, let us next look at the results which test data disclosed as we tested the model over three academic quarters.

CHAPTER V

TRAINING MODEL TEST RESULTS AND THEIR ANALYSES

Upon enrolling the first students in our model training package in Winter Quarter, 1971, we began the evaluation phase with a series of pre and post tests of our fourteen variables of interest. Our training model was designed to positively effect all fourteen variables. However, we were not really sure of how those variables would interact under treatment. We were not sure that we could achieve even a monotonic treatment effect across all fourteen variables. We did not know if our treatment would measurably change our test results in the desired direction to say nothing of whether or not these changes would be statistically significant.

For example, as one's openness increased it might very well be that one's warmth as perceived by the group might decrease. Or if we increased self esteem, we were not at all sure that self awareness would also increase. Again, if we increased tolerance for ambiguity, it seemed that there might be a chance that we would decrease perceived genuineness. We were hungry for the results from the tests.

Test Results

The reader will recall that our study took place over three academic quarters. Our unit of analysis was the small group mean score on each variable. There were twenty eight experimental encounter groups, composed of a total of 288 students. The test data showed the following immediate results.

Monotonic Treatment Effect

There was an overall monotonic treatment effect in the desired direction for each of the fourteen variables. That is, the pre and post measures on all variables indicated change after treatment in the direction for which we hoped.

Gross Improvement by Variable

Since we computed transformed standard scores for all group observations, it is possible to present the change on each of those variables in a single histogram. Using our transformed standard scores, we can legitimately represent gains as if they had a common base line.[1] These gains are presented in Figure 5-1 on the following page.

A further word is in order about the assumptions which led us to consider the pre treatment scores of the Spring and Summer groups as legitimate control group scores for

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[1]The reader will find all raw scores, transformed standard scores, and the histogram for the growth on individual variables in Appendices I, J and H.

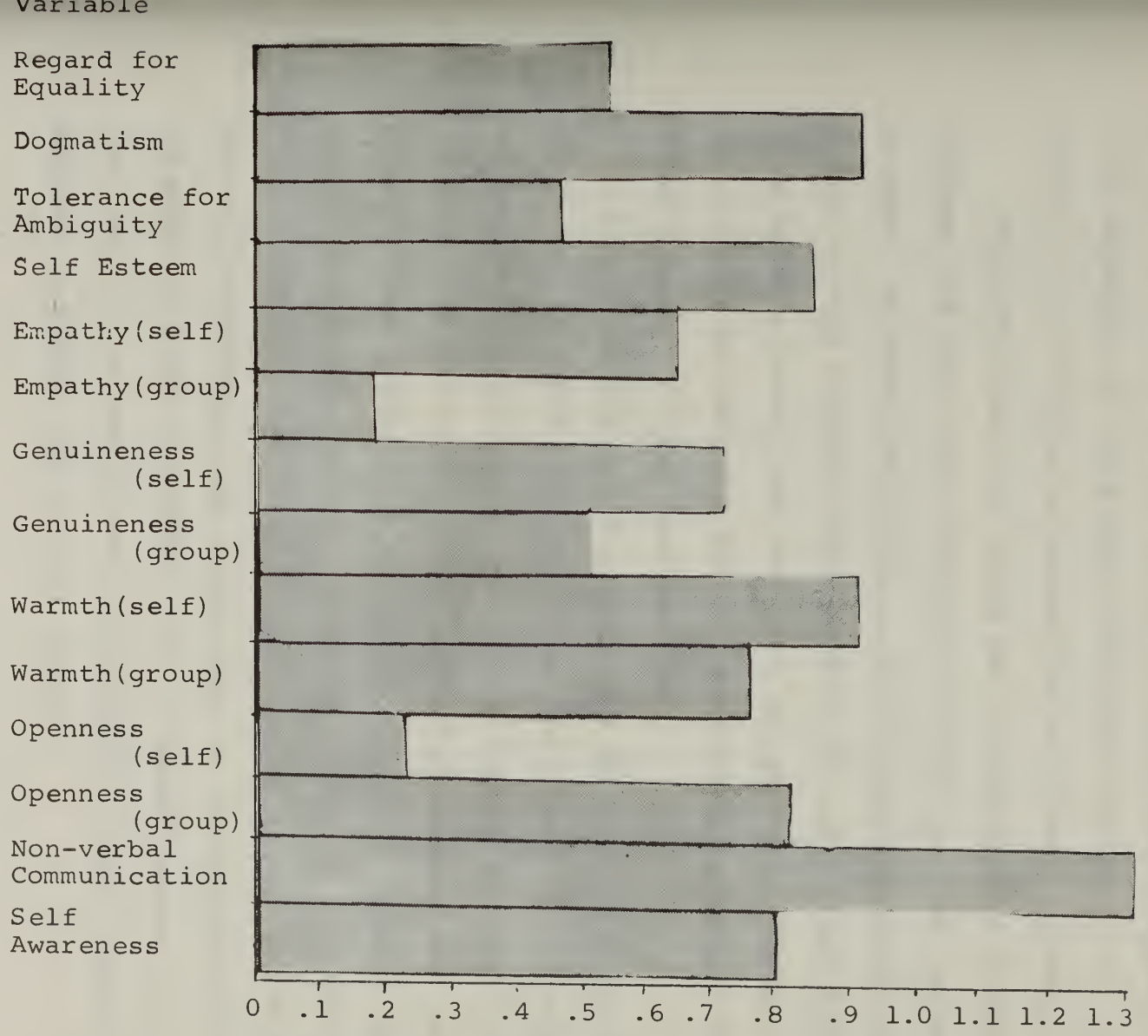

FIGURE 5-1. Increases on scores on each of fourteen interaction factors across twenty encounter groups, expressed in transformed standard scores.

Winter and Spring post treatment scores. We are saying essentially that these samples are from the same population, and that there is not significant difference between the pre test measures of the Winter and Spring groups, i.e., that there is no evidence of maturation or history effects.

We also found that there was no significant difference between the post test measures of the Winter and Spring groups. We prove the above in our repeated measures analyses later in this chapter where we show no significant difference between times (pre and post) by quarters, between times by measures by quarters, between measures by quarters and between groups within quarters.

For those who would rather look at the raw means and variances of these cells to judge the claim of equivalency we include the following two tables (Tables 5-1 and 5-2).

In this section, we have attempted to show the levels of confidence with which we report treatment effects upon the variables of interest. We have summed up in advance how our analyses of the results caused us to accept or reject the null hypotheses that there were (1) no significant differences in group variances from a standard normal distribution and (2) no significant differences in mean vectors between treatment and control groups.

TABLE 5-1. Raw Score Cell Means, Treatment vs. Control Analysis

Variable	Spring Pretest 1st Control	Winter Posttest 1st Treatment	Summer Pretest 2nd Control	Spring Posttest 2nd Treatment
Value Equality	4.1418	3.6660	4.7751	3.5364
Dogmatism	122.4286	124.0000	127.2500	115.2143
Tolerance Ambiguity	43.5786	42.4833	45.0875	41.2714
Self Esteem	43.4071	46.1667	41.9250	45.6214
Empathy, Self	3.7382	3.7546	3.5829	3.9964
Empathy, Group	3.6893	3.6448	3.5716	3.7386
Genuineness, Self	3.6214	3.7250	3.4918	3.8065
Genuineness, Group	3.6058	3.7683	3.5200	3.7342
Warmth, Self	3.2636	3.8516	3.6170	3.6977
Warmth, Group	3.4076	3.8516	3.5933	3.6977
Openness, Self	3.8060	3.5995	3.6957	3.9058
Openness, Group	3.2613	3.5620	3.5518	3.6314
Non Verbal Communication	239.6429	299.1667	237.6250	283.9286
Self Awareness	-1.5052	-0.4576	-1.3133	-0.2345

TABLE 5-2. Variances of Grand Means, Treatment versus Control Analysis

	First Phase	Second Phase
Value Equality	0.835497	1.209003
Dogmatism	71.746032	79.492857
Tolerance Ambiguity	12.642883	19.710866
Self Esteem	3.793479	14.524928
Empathy Self	0.179266	0.148218
Empathy Group	0.154961	0.082592
Genuineness Self	0.124670	0.107109
Genuineness Group	0.154196	0.078843
Warmth Self	0.160633	0.202000
Warmth Group	0.136458	0.082521
Openness Self	0.144784	0.063590
Openness Group	0.186849	0.086447
Non-Verbal Communication	1233.891531	1380.140177
Self Awareness	0.417598	0.211221

DECISION TO REJECT OR ACCEPT HYPOTHESIS THAT THERE IS NO SIGNIFICANT DIFFERENCE BETWEEN EXPERIMENTAL VARIANCES AND STANDARD NORMAL DISTRIBUTION			
ANALYSES			
Treatment vs. Control		Repeated Measures	
Phase I	Reject	Phase I	Reject
Phase II	Reject	Phase II	Reject
DECISION TO REJECT OR ACCEPT HYPOTHESIS THAT THERE IS NO SIGNIFICANT DIFFERENCE BETWEEN TREATMENT AND CONTROL MEAN VECTORS			
ANALYSES			
Treatment vs. Control		Repeated Measures	
Phase I	Accept	Phase I	Reject
Phase II	Reject	Phase II	Reject

FIGURE 5-2. Decision matrix for null hypotheses.

Analyses of Test Data

These monotonic gains represent mean differences between pre and post measures. However, they lend us no relative information until we test these gains to see if the gain on each variable, singly and collectively, is statistically significant. The fact that one variable had a very large gain may be nullified by a large measurement error.

The reader will recall that our original design problem (inability to randomly assign subjects to treatment or control groups) led us to use the Spring quarter group scores on the pre-treatment test as a standard against which to compare the post-treatment scores on the Winter treatment group. The Summer quarter group scores on the pre-test were used as the standard of comparison for the post-treatment scores of the Spring treatment group. Thus the Spring group's test scores appear twice in this analysis, first as a control (pre test) for the Winter treatment group and second, as a treatment group (post test) to be compared with the Summer pre-treatment scores. This reuse of the Spring treatment group requires us to employ separate analyses of treatment versus control groups for Winter and Spring quarters (see model on next page).

First Analysis (Treatment versus Control)

The Winter post-treatment scores and the Spring pre-treatment scores were compared with respect to mean performance scores on each of fourteen variables. The purpose of this comparison was to determine whether there were differences between the two self-selected groups of participants that could be ascribed to the treatment received by the Winter participants. All fourteen variables were used in a single, simultaneous comparison of the two groups to avoid the redundancy that would be introduced by comparing the groups separately on the basis of each of fourteen highly

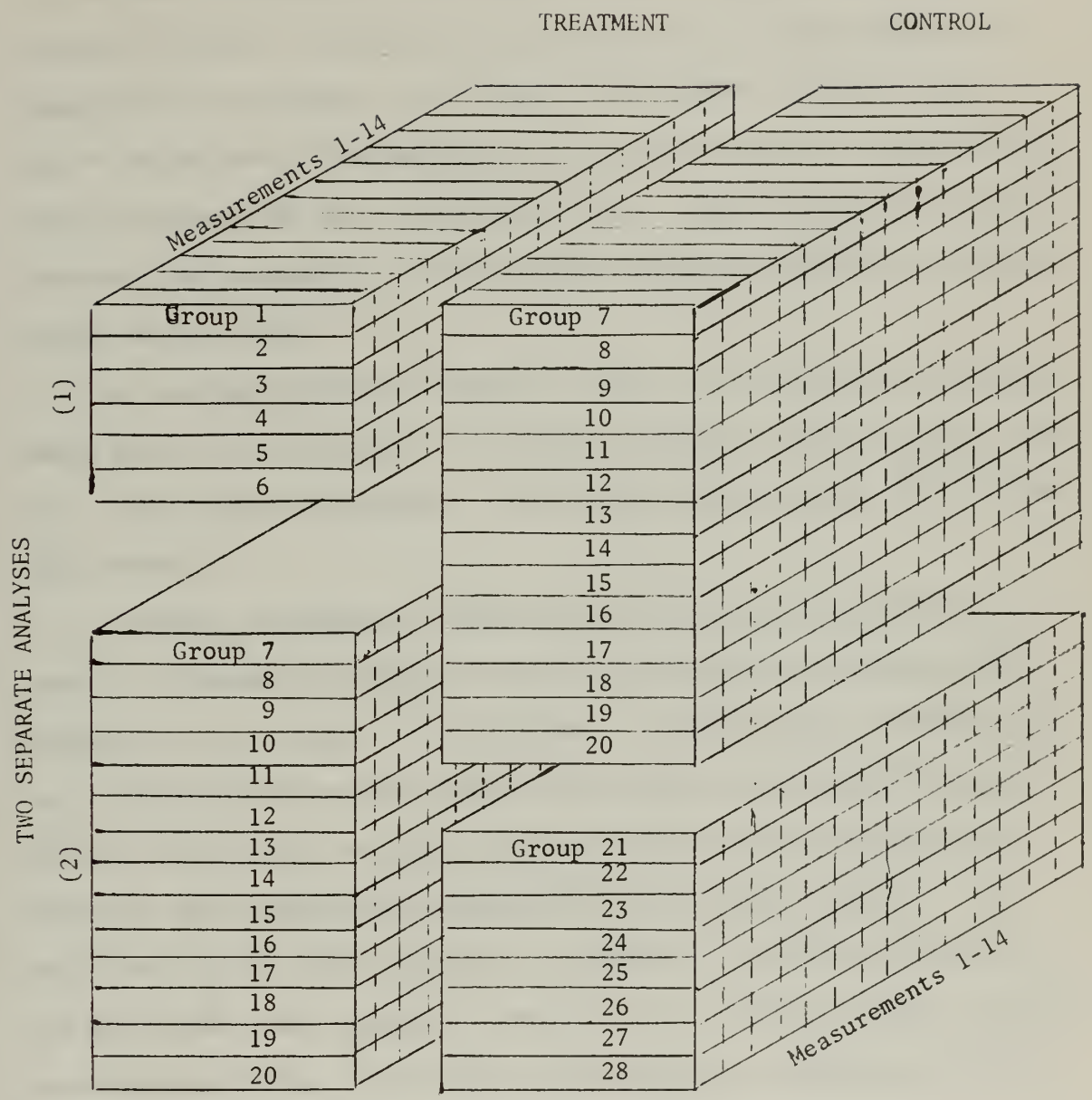

FIGURE 5-3. Model for analysis of Treatment versus Control groups.

related measures. The multivariate test of equality of the Winter post-treatment means and the Spring pre-treatment did not reveal a statistically significant difference between the two groups ($F=2.8114$, $P<0.1299$). While this was a surprising development it is felt to be a function of the smallness of the treatment cell. Later analysis of pre versus post measures on the Winter quarter showed a significance of $P<.025$.

As we mentioned in chapter four, we looked at our test data from two continua: treatment versus control groups and pre versus post measures. The first phase takes the following format.

Several different statistical criteria have been proposed to determine whether two or more groups differ with respect to an array of variables.[1] Since these criteria do not always lead to the same conclusions, and statisticians differ as to the relative merits of the various criteria, four of the frequently employed criteria are cited. The multivariate F ratio showed $P<.1299$. If Roy's criterion is employed, the computed measure ($\theta = 0.8873$) has an associated probability, $P<.1299$, and supports retention of the null hypothesis of no difference between the treatment and control groups. The use of Hotelling's trace criterion ($\tau = 7.8721$, $P<0.1299$) also supports retention of the null

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[1]Dean K. Whitla (ed.), Handbook of Measurement and Assessment in Behavioral Sciences (Reading, Mass.: Addison-Wesley, 1968), pp. 110-11.

hypothesis. Bartlett's Chi Square Test for Significance of Successive Canonical Variates is the single criterion which suggests rejection of the null hypothesis (χ^2_β = 24.0120, $P < 0.0457$). In view of the convergence of three of the four most commonly accepted criteria for multivariate hypothesis tests to a single decision, that of retention of the null hypothesis, we will assert that no difference has been found between the pre treatment performance of the Spring quarter participants and the post treatment performance of the Winter quarter participants.

Since the overall multivariate test did not reveal differences between the treatment and control groups, the table of univariate and step-down-F-values is informative to us only in suggesting the extent of interrelationship among the fourteen variables. For example, if the treatment and control groups had been compared solely with respect to the nonverbal measure, we would say that there was a difference between the groups (univariate F = 12.0602, $P < .0028$); however, when this variable is considered in the context of the other twelve variables that precede it in the analysis, it is seen to contribute almost nothing to the detection of a difference between the treatment and control groups (stepdown F = .0211, $P < 0.8894$).

This same relationship (between univariate and stepdown F score) works in the opposite direction as we shall see with the variable "self awareness" in the second step of the analysis of treatment versus control measures.

TABLE 5-3. First Analysis of Variance All Fourteen Variables

Variable	Univariate F	P Less Than	Stepdown F	P Less Than
1. Value Equality	1.1380	0.3002	1.1380	0.3002
2. Dogmatism	0.1446	0.7083	0.0357	0.8524
3. Ambiguity	0.3985	0.5359	0.2979	0.5928
4. Self Esteem	8.4310	0.0095***	7.4001	0.0159
5. Empathy Self	0.0063	0.9375	0.3659	0.5550
6. Empathy Group	0.0538	0.8193	0.1791	0.6791
7. Genuineness Self	0.3616	0.5552	0.2254	0.6436
8. Genuineness Group	0.7196	0.4075	2.0066	0.1844
9. Warmth Self	5.7797	0.0272**	3.9516	0.0749
10. Warmth Group	6.0666	0.0241**	7.1516	0.0255
11. Openness Self	1.2371	0.2807	0.7497	0.4118
12. Openness Group	2.0318	0.1712	3.7462	0.0942*
13. Non-Verbal	12.0602	0.0028***	0.0211	0.8894
14. Self Awareness	11.0381	0.0038*	0.1774	0.6911
Degrees of Freedom = 1 and 18				

*Significant $P < 0.10$
**Significant $P < 0.05$
***Significant $P < 0.01$

Second Analysis (Treatment versus Control)

In this analysis we have more information with which to work. We have fourteen treatment groups instead of six. Data in this analysis are based on the observations of 166 people rather than 122, because of the higher registration of students in the course.

And this time the F ratio for the multivariate test of equality of mean vectors is highly significant. It works out to be 4.3573 (with d.f. - 14, 7 our P value is less than 0.0289). See Table 5-4, on the following page, for all fourteen variables at one time.

Note in Table 5-4 that while the same thing that happened in the first analysis with non-verbal communication between the univariate F ratio and the stepdown F ratio, this time self awareness goes from a univariate F with $P < .0001$ to a stepdown F with $P < .0075$--highly significant.

The variance of canonical variate 1 here is 8.7146. Roy's criterion (M=6, N=2.5) is .8971. Hotelling's trace criterion = 8.7146. Bartlett's Chi Square test for significance of successive canonical variates = 29.5571 (d.f. = 14) ($P < .0088$). The canonical form of least squares estimates of variates effects = 5.851135. All of this suggests that with a more stable (higher degrees of freedom, less variance) treatment group we have more highly significant results.

The Discriminant Function Coefficients of the variable taken in standard order of presentation (with no thought to their ordering) is given in Table 5-5 on page 133.

TABLE 5-4. Second Analysis of Variance, Fourteen Variables

Variable	Univariate F	P Less Than	Stepdown F	P Less Than
1. Value Equality	6.4610	0.0195**	6.4610	0.0195
2. Dogmatism	9.2771	0.0064***	4.8508	0.0402
3. Ambiguity	3.7612	0.0667*	1.9561	0.1790
4. Self Esteem	4.7890	0.0407**	3.5299	0.0776
5. Empathy Self	5.8740	0.0250**	1.8396	0.1939
6. Empathy Group	1.7207	0.2045	0.0012	0.9732
7. Genuineness Self	4.7148	0.0422**	1.0881	0.3146
8. Genuineness Group	2.9631	0.1007	0.5373	0.4766
9. Warmth Self	0.0472	0.8303	5.4740	0.0375
10. Warmth Group	0.6736	0.4215	1.6748	0.2222
11. Openness Self	3.5326	0.0749*	1.0388	0.3322
12. Openness Group	0.3733	0.5481	0.3070	0.5930
13. Non Verbal	7.9086	0.0108**	0.7446	0.4134
14. Self Awareness	28.0535	0.0001***	4.6724	0.0075***

d.f. = 1, 20

*Significant P .10

**Significant P .05

***Significant P .01

Note: Some authorities feel that in a pilot study of this sort a P value $< .10$ is significant.

TABLE 5-5. Discriminant Function Coefficients, Fourteen Variables, Second Analysis

Variable	Raw Coefficient	Standardized
1. Value Equality	0.296248	0.3257
2. Dogmatism	-0.022141	-0.1974
3. Ambiguity	-0.001917	-0.0085
4. Self Esteem	-0.254098	-0.9684
5. Empathy Self	-2.534410	-0.9757
6. Empathy Group	2.611634	0.7506
7. Genuineness Self	0.385265	0.1261
8. Genuineness Group	-1.685188	-0.4732
9. Warmth Self	3.784016	1.7007*
10. Warmth Group	-7.559594	-2.1716*
11. Openness Self	-1.076483	-0.2715
12. Openness Group	2.122171	-0.6240
13. Non Verbal	-0.002223	-0.0826
14. Self Awareness	-2.948509	-1.3551*

*The reader will note that when we take all fourteen variables as a group, that warmth and self awareness account for the greatest amounts of variance.

Again, when we drop down to six variables, our F ratio for the multivariate test of equality of mean vectors improves. Here F = 7.7623 (d.f. = 6, 15 and P is less than .0007) (see Table 5-6, on the following page).

In the discriminant analysis for six variables, our variance of canonical variate 1 = 3.1049. Roy's criterion (M=2, N-6.5) is 0.7564. Hotelling's Trace criterion is 3.1049. This time Bartlett's Chi Square test for significance of successive canonical variates stays down (24.0072 with d.f. = 6, $P < 0.0006$). The canonical form of least squares estimates of variates X effects is 3.492551. In other words, when we select out those variables which the literature suggested would be most closely associated with effective cross cultural interaction, our significance jumps even higher. We should note that we are also now considering fewer observations per group than people per group--a healthier statistical measure.

Looking just at those six variables we see again how powerful is the variable of self awareness (see Table 5-7 on page 136).

The F ratio for the multivariate test of equality of mean vectors improves as we move down to four recorded variables (F=9 .8981, d.f.=4, 17 and $P < .0003$). Note the contribution of self awareness when all other variables are considered before it (see Table 5-8 on page 137).

TABLE 5-6. Second Analysis of Variance Using Six Variables

Variable	Univariate F	P Less Than	Step Down F	P Less Than
1. Self Awareness	28.0535	0.0001***	28.0535	0.0001***
2. Self Esteem	4.7890	0.0407**	1.3272	0.2636
3. Ambiguity	3.7612	0.0667*	0.2483	0.6243
4. Dogmatism	9.2771	0.0064***	2.4176	0.1384
5. Value Equality	6.4610	0.0195**	3.5098	0.0794
6. Empathy Self	5.8740	0.0250**	1.9647	0.1814

(d.f. = 1, 20)

*Significant where P <.10

**Significant where P <.05

***Significant where P <.01

TABLE 5-7. Discriminant Function Coefficients for Second Analysis, Six Variables

Variable	Raw Coefficient	Standardized
1. Self Awareness	1.657408	0.7617*
2. Self Esteem	0.064739	0.2467
3. Ambiguity	-0.016710	-0.0742
4. Dogmatism	-0.031849	-0.2840
5. Value Equality	-0.462884	-0.5090
6. Empathy Self	1.075294	0.4140

*Note the contribution of self awareness.

TABLE 5-8. Second Analysis of Variance, Four Variables

Variable	Univariate F	P Less Than	Stepdown F	P Less Than
1. Value Equality	6.4610	0.0195**	6.4610	0.0195
2. Dogmatism	9.2771	0.0064***	4.8508	0.0402
3. Ambiguity	3.7612	0.0067***	1.9561	0.1790
4. Self Awareness	28.0535	0.0001***	13.7347	0.0018***

(d.f. = 1, 20)

*Significant, $P < .10$

**Significant, $P < .05$

***Significant, $P < .01$

Again, we note that in this ordering, self awareness is far and away the most powerful discriminator in explaining the variance of treatment versus control differences.

TABLE 5-9. Discriminant Function Coefficients for Second Analysis, Four Variables

Variable	Raw Coefficient	Standardized
1. Value Equality	-0.514120	-0.5653
2. Dogmatism	-0.021070	-0.1879
3. Ambiguity	-0.048367	-0.2147
4. Self Awareness	1.807291	0.8306*

*Note the contribution of self-awareness.

Here, the variance of canonical variate 1 was 2.3290. Roy's criterion (M=1, N=7.5) was .6996. Bartlett's Chi Square test for significance of successive canonical variates (21.6479, with d.f.=4) kept a low P value of less than .0003. The canonical form of least square estimates of variates X effects is 3.024813.

Summary of Treatment versus Control Analysis

For the purposes of our training model and the theoretical bases on which it was designed, the following observations are presented:

(a) Self awareness (the variable with which we were most concerned) proved to be the most powerful discriminator and accounted for the most variance, particularly in the second analysis.

(b) All fourteen variables were modified in the direction for which we hoped, although some did not move as much as we would have liked.

(c) Intolerance for ambiguity, as measured on the Budner Scale, proved to have been modified much less than originally anticipated.

(d) Regard for the value of equality was modified considerably considering the high ceiling effect we had on our control groups.

(e) Reduction of dogmatism proved more noticeable than we anticipated. The literature suggested that it would not move very much.

(f) Self esteem showed considerable gain when all 14 variables were analyzed together but proved less important in the analyses of six and four variables.

(g) Warmth as perceived by the group was a strong discriminator in the set of 14 variables.

(h) The ability to communicate non-verbally had a high univariate F ratio in both analyses but seemed to account for little in the overall variance. Until this instrument is validated and normed, it is felt that it would have little use in future research.

(i) Empathy as perceived by the individual has noteworthy univariate F ratios in both treatment versus control analyses but contributed less than expected in the overall variance.

(j) Genuineness as perceived by the individual seemed to discriminate well in the second analysis. It was rather disappointing as a discriminator (self and group).

(k) Group openness had a mildly significant step down F value on the first overall analysis but contributed less than expected to the variance in both analyses.

(l) Going to four commonly accepted authorities we may sum up our confidence levels with the following table (see Table 5-8, on the following page).

Pre versus Post Measures
(Repeated Measure Analysis)

Two phases marked the pre versus post analysis. We used the Jennrich program for analysis of variance for repeated measures. This program will not take unequal cell sizes. We thus had to randomly select six out of fourteen Spring groups to match the six of Winter quarter.

However, once we established that there was no significant effect by quarter, we could pool all groups, on pre test scores and all groups on post test scores without regard to the academic quarter in which the measurements were made.

The phases of this analysis of variance are reported using the following model (Figure 5-4, on page 142).

TABLE 5-10. Four Tests for Significance in Treatment versus Control Analyses

Number of Variables	Test	P Value First Phase	P Value Second Phase
14	Multivariate F Ratio	<.1299	<.0289
	Roy's Criterion	<.1299	<.0289
	Hotelling's Trace (Σ non log roots)	<.1299	<.0289
	Bartlett's X^2	<.0457	<.0088
6	Multivariate F Ratio	<.0895	<.0007
	Roy's Criterion	<.0895	<.0007
	Hotelling's Trace	<.0895	<.0007
	Bartlett's X^2	<.0847	<.0006
4	Multivariate F Ratio	<.0928	<.0003
	Roy's Criterion	<.0928	<.0003
	Hotelling's Trace	<.0928	<.0003
	Bartlett's X^2	<.0906	<.0003

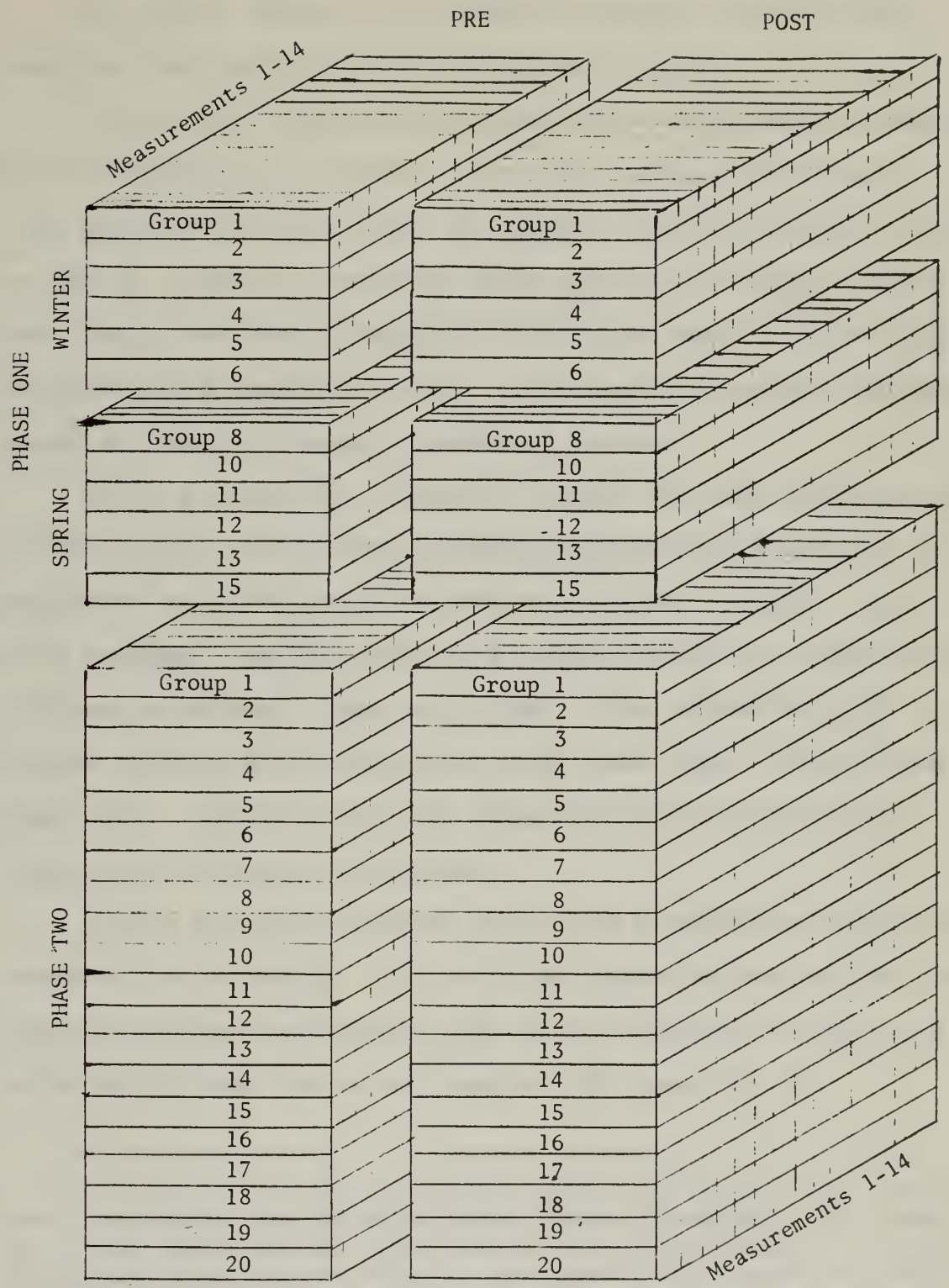

FIGURE 5-4. Pre versus Post measures.

The first phase of the analysis showed the following results (see Table 5-11 on the following page).

Seeing that there is no significant difference between Winter and Spring quarters on pre test measures and post test measures, we are free to restore the group scores which we had to ignore in order to keep equal cell sizes, and to test again for the strength of the differences of time (pre and post) and measures (1-13).[1] We now had the pre and post measures from all twenty treatment groups.

Using a format by Jerome L. Myers[2] for the analysis of variance for a two factor repeated measurements design, we proceeded to test again for the main effect of Time. In this analysis, we are even more confident of the significant difference between $time_1$ and $time_2$. Our probability of chance related difference went from less than .025 to less than .005. Measures and the interaction of measures by times also had lower p values.

A note is also in order about the Greenhouse and Geisser conservative F tests. If the first phase of the pre vs. post analysis of variance could meet this conservative test, we could avoid even having to examine the equality of

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[1]It should be mentioned that self awareness was dropped from consideration in both these phases because it is made up of the differences from each of the Truax pairs. To keep it in the analysis would have exaggerated our pre-post differences and possibly obscured the influence of other variables.

[2]Jerome L. Myers, Fundamentals of Experimental Design (Boston: Allyn and Bacon, 1967), p. 171.

TABLE 5-11. Analysis of Variance, Repeated Measures, First Phase

Sources of Variation	d.f.	MS	F Ratio	Significance*
Between Groups				
Quarters	1	14.295	.918	N.S.
(e) Groups within quarters	10	15.564		
Within Groups				
Times (pre and post)	1	123.984	6.794	$p < .025$
Times x quarters	1	13.536	.741	N.S.
(e) Times x Groups within quarters	1	18.247		
Measures	12	178.239	8.328	$p < .025$
Measures x quarters	12	19.947	931	N.S.
Times x Measures				
Time x measures x quarters	12	22.575	1.083	N.S.
(e) Times x measures x groups within quarters	12	20.831		

*Greenhouse and Geisser Conservative F Tests were used.

co-variances in our off diagonals. Briefly this meant we used the following degrees of freedom instead of the usual (see Table 5-12).

TABLE 5-12. Conservative Degrees of Freedom, First Analysis

Source	Regular d.f.	Conservative d.f.
Quarter	1	1
Group within Quarter	10	10
Measure	12	1
Quarter by Measure	12	1
Measure by Group within Quarter	120	10
Time (pre and post)	1	1
Quarter by Time	1	1
Time by Group within Quarter	10	10
Measure by Time	12	1
Quarter by Measure by Time	12	1
Measure by Time by Group within Quarter	120	10

Summary of Pre Treatment versus Post Treatment Analysis

It is felt that these second results should be weighted along with the first treatment versus control analysis and that the resultant conclusion must be that there was a significant main effect between pre and post measurements of the model as a whole (see Table 5-13 on the following page).

TABLE 5-13. Second Analysis of Variance, Repeated Measures

Sources of Variation	d.f.	Mean Squares	F	Significance*
Times (Pre and Post)	1	664.249	13.928	$p < .005$
Groups x Times	19	47.690		
Measures	12	586.683	11.409	$p < .005$
Groups x Measures	228	51.422		
Measures x Times	12	319.906	6.274	$p < .025$
Measures x Times x Groups	228	50.983		

*Greenhouse and Geisser Conservative F Tests were used.

Because the Greenhouse and Geisser Conservation F Tests were used, this meant using the following degrees of freedom instead of the usual (see Table 5-14).

TABLE 5-14. Conservative Degrees of Freedom, Second Analysis

Source	Ordinary d.f.	Conservative d.f.
Times	1	1
Groups x Times	19	19
Measures	12	1
Groups x Measures	228	19
Measures x Times	12	1
Measures x Times x Groups	228	19

Using conservative limits to our alpha levels, we still found strong main effects. The shapes of the pre and post distributions were significantly different and their means differed in the desired direction.

Analysis of the Relationship of Leadership Style to Group Behavior

We mentioned earlier that each small group had two facilitators. Records were made of how each facilitator responded to the instrument designed by Wile. In this Group Therapy Questionnaire (GTQ, Form C), twenty-one encounter group situations are presented along with nineteen possible

responses for each situation. The respondent is encouraged to write in his own response if it is not among those listed.

These responses are coded into ratios which indicate the weight of a leader's response style. In our study, we collapsed these measures into three ratios made up of six measures.

(a) Non-directive versus directive

(b) Reassurance versus confrontation

(c) Group centered versus individual centered

Each facilitator responded to the instrument. Their responses are described in Appendix G. The scores of the two facilitators assigned to each group were combined and compared with the observed changes of that group in the course of ten weeks.

Again, in order to share a common matrix, transformed standard scores were used for the correlation with leadership style scores.

We were interested to know, for example, if leaders who were heavy "confronters" had higher association with groups who greatly increased openness. Or, for example, would those leaders who were strong on reassurance more noticeably effect growth in warmth or empathy?

We, therefore, ran some single correlations comparing nine selected behavioral changes with these six leadership characteristics. We reduced the number of behavioral changes

from fourteen to nine in order to reduce the likelihood of getting some correlations just by chance. We based our choices on the assumptions noted in Chapter Three. See Appendix K for the matrix of those correlations.

There were only four correlations over the .5 level. Directiveness of the leader was associated with improvement of self esteem at the .51704 level. The remaining three were inter-leadership correlations:

*	Non-directive and confrontation	(.56746)
	Directive and confrontation	(.50157)
	Directive and individual centered	(.50701)

Inasmuch as a correlation of even .56746 represents less than 8% of the variance, it is felt that in this study there was no significant association between leadership style and group performance.

Summary of Analyses

It is confidently asserted that this training model produced measurable and significant differences on the variables tested in this study. On the treatment versus control analysis, four commonly accepted tests for multivariate significance were used to confirm this finding. On the pre versus post (repeated measures) phase the most conservative degrees of freedom were employed to rigorously control our

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*This may indicate that there are stronger, latent variables which we have not as yet recognized.

alpha level. Both phases showed results which indicate significant change.

The data from this study showed that self awareness, dogmatism, regard for the value of equality, empathy, self esteem and tolerance for ambiguity were the variables effected (in that order) most strongly. There appears to be no significant correlation between leadership style and behavioral changes as tested in our variables of interest.

CHAPTER VI

SUMMARY, CONCLUSIONS, REFLECTIONS AND RECOMMENDATIONS

We have tried to proceed inductively throughout this study, i.e., to begin with observations in the field and then conceptualize principles. We began with a statement of change agents' heterophily problems and some of their real-world background in history and current affairs. Only then did we go to the theoreticians and cross cultural interaction trainers for principles with which to build our training model. From that phase we attempted to measure in the real world among a limited population of students preparing for work in the inner city how that theoretically based model actually performed. Now that those hard data have been analyzed, we are ready to draw together a synthesis of theory and reality.

Summary

In our statement of the problem to be studied we said that we were concerned with the ability of change agents such as teachers, police, military advisers and others working abroad or in new subcultures at home to interact effectively with their host counterparts.

We said that the central problem was one of heterophily--the "differentness" in cultural background of the change agent and that of his hosts. We were not so much concerned with the agent's strategy for change as his ability to communicate well and warmly with his hosts. From our review of the history of this problem and of the literature pertaining to the problem, we attached weights to the factors most necessary for effective cross cultural interaction training. We said that in the order of their importance we needed:

1. increased self awareness
2. increased empathy
3. increased tolerance for ambiguity
4. increased self esteem
5. lower dogmatism
6. higher regard for the value of equality.

When we designed and tested a training model for within-training-experience changes, we found that our model was most effective in:

1. improving self awareness
2. lowering dogmatism
3. increasing the regard for the value of equality
4. increasing empathy
5. increasing self esteem
6. increasing tolerance for ambiguity.

We made no predictions about how long these changes would be retained after the training experience. We would expect heavy efforts by administrators and peers to re-socialize teachers and overseas change agents when they returned from our training to their cross cultural forms of work. Nor did we find a way to establish criterion levels for the variables of interest. Future research may determine the maximum desired level of self esteem, for example.

In this model we found no significant association between small group leadership style and observed changes in the variables of interest.

We are not really sure which parts of the model produced the desired changes. Nor do we know if the full ten weeks of treatment were really necessary in the case of each variable, or if a longer treatment period might have produced further changes on some of them. Additional study will be necessary to control treatment more closely for individual variable changes and the function of time.

We are confident that this is a viable training model for the population within which it was selected.

Conclusions

1. In this cross cultural interaction training model self awareness is the factor most positively modified.

2. The factors following self awareness as most amenable to treatment effects are: dogmatism, regard for the value of

equality, empathy (the ability to reverse roles), self esteem and tolerance for ambiguity.

3. All fourteen variables of interest showed monotonic main treatment effects.

4. Leadership styles of small group facilitators had negligible effect upon the observed changes in the measures of our fourteen variables of interest.

5. This training model will produce desired changes in interpersonal skills and attitudes among education students anticipating working in the inner city.

Reflections

In the past year, we have gathered some subjective opinions which may be of use to those who wish to undertake further research in this field.

Need for Structure

Perhaps because this study was conducted within the University and its participant-subjects were students long used to being told what to do and when to do it, there seemed to be a constant clamoring for more structure--particularly in the early weeks. This need seemed to diminish among the facilitators and student-subjects over time.

Inasmuch as we were trying to increase tolerance for ambiguity and to encourage students to take responsibility for their own learning, it seemed very important to slack off on the structural reins rather quickly.

Facilitator Training

It is our feeling that the degree of unconditional warmth, mature judgment and enthusiasm of the facilitator is central to student interest and participation. We believe that our results were better in those groups where we had taken more time to prepare facilitators prior to the beginning of the course. Ongoing, weekly training sessions were important; but something seems to be needed to allay the anxieties of the facilitators before they even meet with their groups.

Cross Cultural Interaction

The community probes, the interviewing with strangers, the interracial confrontations and simulations seemed to be overshadowed in importance by the very real cross cultural interaction within each group. Any assumptions about black and white, middle class students--even from the same city--sharing identical goals and mores soon vanished. The important steps seemed to include (a) recognizing differences, (b) pinning down the commonalities, and (c) acceptance of each other including those differences.

Transferability of Learning

We noted considerable transfer of what people seemed to have learned about themselves within the groups to what they reported learning in their relationships with roommates, families, co-workers, and spouses. From the cross

cultural standpoint, what we would hope to have happen for pre-embarkation training seemed to happen here. We think that the probability is quite good that the learnings with which we have been concerned are highly transferable. We look forward to trying the model among other populations.

Use of the Non-Verbal Communication Skill Instrument

As developed and used in this model, this instrument seems to be a powerful discriminator of skill at communicating particular non-verbal messages. The messages were those of primary interest in a classroom. It is, however, an expensive tool. It required using at least one set of video tape recording equipment per 75 students and the time for a panel of judges to score both the pre and post video tapes of each group of participants. The author does not feel inclined to use this instrument in the field because of its expense in money and time. It did assist in feedback to the students, however.

Heterophily in Student Groups

Subjective observations indicated that the more heterophilous a student group was in racial and social composition, the more difficult were the early stages of adjustment, but the further the group members progressed in comparison to students in more homophilous groups. Increased regard for the value of equality, increased self awareness and reduced

dogmatism were more pronounced in the heterophilous student groups.

Selection of Leaders and Groups

Apparent warmth and good judgment remain the author's prime criteria for the selection of facilitators. Previous counseling experience appeared to help in diagnosis but to have little effect in the ability to facilitate group interaction. In five groups, clinical psychology background of the facilitators appeared to be counterproductive in terms of their ability to relate openly to their groups. They seemed to confine their role to observer and "helper" rather than openly share their own feelings.

It seemed in two out of fifty-six cases that facilitators used the groups for their own personal therapy. When this happened to the degree that the facilitator was no longer aware of cues and/or was ignoring the needs of other people in the group, and when guidance proved ineffective, it seemed best to replace that facilitator.

The use of milling as a way of selecting groups is, as of this moment, the most desirable way to achieve student involvement in decisions about group composition. The author looks forward to other methods being developed. It is usually an uncomfortable phase of the training.

Support Services

There is a considerable amount of administrative support needed to arrange schedules, find adequate meeting facilities,

make community liaison for probes and interviews, score and record measurements, etc. There is also a need to be available to those students who wish to "work out" problems which cannot wait for their group's next meeting. A more ideal ratio of staff to handle 150 students at a time would appear to be three half-time instructors, thirty facilitators taking training and the equivalent of a full-time secretary in student labor, work study, etc.

Follow-up Courses

At the University there is an apparent demand among a growing number of students for courses like the one employed in this model. At the end of ten weeks most students feel that they are just beginning to see the potentials, just starting to experience the zest of being responsible for their own learning. It is felt that year-round courses could easily be scheduled and that they would provide increasing relevance to the student groups. Facilitators also seem to welcome the chance of a second ten-week experience. They appear to be more relaxed in their second attempt.

Future Measures of Interest

If this study is to be replicated in another environment and time, it is felt that a useful measurement continuum might be the degree of inner-directedness versus outer-directedness of the learner. If the author were doing this study again he would look more closely at this variable of

control and compliance, i.e., whether we look within ourselves or outside ourselves for the basis of our decision making in cross cultural dilemmas.

Future Treatments Needed

The most vexing variable to this writer is that of tolerance for ambiguity. Fresh approaches to increase tolerance for ambiguity are urgently needed.

We also need experimentation in in-service reinforcement experiences to hold and improve upon the gains we have made.

Recommendations

It has often been said in university circles (and often heard recently among advisors in South Vietnam) that the only thing we learn from history is that we do not learn from history. If we are to short circuit our apparent drive to communicate contemptuously overseas or condescendingly and patronizingly toward indigents at home, we desperately need to invest thought, money and energy into more rigorous forms of training of those change agents whom we sponsor for those roles.

It taxes our comprehension that businesses could continue to send executives and salesmen overseas without a minute's preparation, that diplomats and AID officials receive more training in American administrative procedures than they

do in language or interpersonal skills, that WASP teachers presume to teach with ease in the inner city without vigorous interaction training, or that military advisors go forth with so little self awareness of how they are being perceived by their counterparts.

It is not as if we have no empirical evidence that this flow of contempt can be altered--if not terminated. Behavioral changes in interpersonal skills have been verified in research by the Peace Corps, the Human Resources Research Office, the Third Marine Amphibious Force, and in studies such as this, and that of Todd Eachus (see Chapter III).

To have some knowledge and some skill to rectify a pressing problem and to not apply that knowledge and skill seems to approach criminal negligence. The following recommendations are therefore submitted.

The University

It is felt that each university sending faculty overseas for consultation or research should first enjoin said faculty members to participate in a training experience similar to that presented in this study.

It is strongly urged that courses in interpersonal skills be continued and expanded in the colleges of education, social science, and human ecology, and that every student anticipating work in a culture or subculture foreign to his own be encouraged to enroll in at least one of those courses.

The Military

It is strongly recommended that all military personnel who are ordered overseas be given both a pre-deployment training experience and an in-country set of reinforcing experiences in interpersonal skills. Culture shock should be anticipated, located and treated before we turn more "neutrals" and "allies" into enemies.

There is also an urgent need to help military leaders of whatever race to communicate more effectively with members of other races within the military establishment.

Other Agencies Sponsoring Change Agents Overseas

A systematic approach is critically needed to improve the interpersonal skills of technical and business representatives going overseas. Sanctions such as training qualifications for visas and/or passports might be considered.

It is probably too big an immediate task to consider enforcing such a training requirement upon all tourists. Hopefully, as purposeful affective learning experiences designed to increase empathy and self awareness are generated through our school systems, businesses and the military, our larger population will become more welcome guests in other lands.

This very real question will stare at us for decades to come. Are we, the citizens of the United States, perceptive, empathic and human enough to peacefully coexist with human beings of other cultures?

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APPENDICES

APPENDIX A

ROKEACH VALUE INVENTORY

VALUE INVENTORY*

Here is a list of values. The list is in alphabetical order. Change the ranking to match your own ranking by placing the letter of each value in the right hand column. The top space should have the letter of the value which is most important to you. Put only one letter in a space--no ties. Feel free to erase or to rearrange your list.

		RANK ORDER:
A - AESTHETICS	(appreciation of the arts, nature, one's own appearance, beauty)	___
B - EQUALITY	(the treatment of others as equally important human beings)	___
C - FREEDOM	(independence, self respect, freedom from overwhelming anxieties)	___
D - HEALTH	(physical and emotional health, inner harmony, absence of pain)	___
E - HONESTY AND JUSTICE	(personal integrity and fairness)	___
F - MATERIAL WEALTH/POWER	(freedom from want, affluence, security and comfort)	___
G - MATURE LOVE	(sexual and spiritual intimacy)	___
H - PEACE	(harmony among nations and groups)	___
I - SAFETY	(freedom from violent harm at work on the streets or in the home)	___
J - SOCIAL RECOGNITION	(sense of social worth, attractiveness to opposite sex, popularity)	___
K - TRUE FRIENDSHIP	(close companionship, loyal friends, camaradarie)	___
L - WISDOM	(mature understanding acquisition of knowledge, skills and "common sense")	___

*Modified for this study.

APPENDIX B

ROKEACH DOGMATISM SCALE

D-Scale

Student Number _____ Date _____

Instructions

Please mark each statement in the left margin according to how much you agree or disagree with it. Please mark every one.

Write +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.

+1:	I AGREE A LITTLE	-1:	I DISAGREE A LITTLE
+2:	I AGREE ON THE WHOLE	-2:	I DISAGREE ON THE WHOLE
+3:	I AGREE VERY MUCH	-3:	I DISAGREE VERY MUCH

Score

_____1. The United States and Russia have just about nothing in common.

_____2. The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent.

_____3. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.

_____4. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.

_____5. Man on his own is a helpless and miserable creature.

_____6. Fundamentally, the world we live in is a pretty lonesome place.

_____7. Most people just don't give a "damn" for others.

_____8. I'd like it if I could find someone who would tell me how to solve my personal problems.

_____9. It is only natural for a person to be rather fearful of the future.

____10. There is so much to be done and so little time to do it in.

____11. Once I get wound up in a heated discussion I just can't stop.

____12. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.

____13. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what the others are saying.

____14. It is better to be a dead hero than to be a live coward.

____15. While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein, or Beethoven, or Shakespeare.

____16. The main thing in life is for a person to want to do something important.

____17. If given the chance I would do something of great benefit to the world.

____18. In the history of mankind there have probably been just a handful of really great thinkers.

____19. There are a number of people I have come to hate because of the things they stand for.

____20. A man who does not believe in some great cause has not really lived.

____21. It is only when a person devotes himself to an ideal or cause that life becomes meaningful.

____22. Of all the different philosophies which exist in this world there is probably only one which is correct.

____23. A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.

____24. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.

____25. When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do.

____26. In times like these, a person must be pretty selfish if he considers primarily his own happiness.

____27. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.

____28. In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.

____29. A group which tolerates too much differences of opinion among its own members cannot exist for long.

____30. There are two kinds of people in this world: those who are for the truth and those who are against the truth.

____31. My blood boils whenever a person stubbornly refuses to admit he's wrong.

____32. A person who thinks primarily of his own happiness is beneath contempt.

____33. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.

____34. In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.

____35. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.

____36. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.

____37. The present is all too often full of unhappiness. It is only the future that counts.

____38. If a man is to accomplish his mission in life it is sometimes necessary to gamble "all or nothing at all."

____39. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.

____40. Most people just don't know what's good for them.

APPENDIX C

BUDNER'S SCALE
FOR INTOLERANCE OF AMBIGUITY

COMPLEXITY SCALE

Please use the following scale to record your feelings about the items listed below:

1. Disagree very strongly
2. Disagree
3. Slightly disagree
4. Uncertain
5. Slightly agree
6. Agree
7. Strongly agree

1. An expert who doesn't come up with a definite answer probably doesn't know too much _____
2. There is really no such thing as a problem that can't be solved. _____
3. A good job is one where what is to be done and how it is to be done are always clear. _____
4. In the long run it is possible to get more done by tackling small, simple problems rather than large and complicated ones. _____
5. What we are used to is always preferable to what is unfamiliar. _____
6. A person who leads an even, regular life in which few surprises or unexpected happenings arise, really has a lot to be grateful for. _____
7. I like parties where I know most of the people more than ones where all or most of the people are complete strangers. _____
8. The sooner we all acquire similar values and ideals the better. _____
9. I would like to live in a foreign country for a while. _____
10. People who fit their lives to a schedule probably miss most of the joy of living. _____
11. It is more fun to tackle a complicated problem than to solve a simple one. _____
12. Often the most interesting and stimulating people are those who don't mind being different and original. _____
13. People who insist upon a yes or no answer just don't know how complicated things really are. _____
14. Many of our most important decisions are based upon insufficient information. _____
15. Teachers or supervisors who hand out vague assignments give a chance for one to show initiative and originality. _____
16. A good teacher is one who makes you wonder about your way of looking at things. _____

APPENDIX D

HUNT'S LOW SELF-ESTEEM SCALE

NAME_____

DATE_____

HUNT SCALE

Check the response which comes closest to how you are feeling right now.

	Strongly Agree	Agree	Uncer-tain	Disagree	Strongly Disagree
I am a quick thinker.....					
When I do a job, I do it well.....					
I am usually alert.					
When I make plans ahead, I usually get to carry out things the way I expected.					
I am good at remembering things.....					
As a spouse (close friend), I do a good job these days					
I feel the future looks bright.....					
I am a useful person to have around.					
I'm inclined to feel that I'm a failure.....					
I sometimes feel that my life is not very useful.....					
I feel as though nothing I do is any good.....					
Basically, I am quite attractive to the opposite sex...					

APPENDIX E

TRAUX SCALES
FOR EMPATHY, WARMTH, GENUINENESS AND OPENNESS

TRAUX SCALES FOR EMPATHY, WARMTH, GENUINESS AND OPENNESS
(1-5 each item)

Please rate everyone in the group, including yourself, and sign at the bottom. OK?

	NAME	EMPATHY	GENUINE-NESS	WARMTH	OPEN-NESS	TOTAL
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						
11						
12						

Empathy: 1. completely unaware of other's feelings, appears bored.
2. get some messages but don't indicate interest.
3. respond accurately to exposed feelings, not to hidden feelings.
4. ok on exposed feelings, some probing, not entirely "with" the other person.
5. respond accurately to nearly all feelings seriously and in depth.

Genuineness: 1. very defensive, great distance between real and expressed feelings.
2. respond appropriately but formally, seem to be playing a role.
3. send confusing, double messages about where we really are.
4. more often than not very genuine, hardly ever a facade.
5. freely and deeply ourselves, transparent in pleasant or hurtful feelings.

Non-possessive warmth: 1. preach, give advice, give clear negative regard.
2. respond mechanically, remain passive when other is deeply moved.

continued

3. positive regard but semi possessive or conditional.
4. deeper interest, conditions or reservations on deeper levels.
5. warmth without restriction.

Openness: 1. disclose nothing about ourselves, put subject into third person.
2. disclose only things which "slip out".
3. let friends know our opinions when asked.
4. include some opinions with statements without being asked.
5. live almost entirely at the opinion level, unable to repress feelings.

APPENDIX F

NON-VERBAL COMMUNICATION SKILLS ASSESSMENT INSTRUMENT

NON-VERBAL COMMUNICATION

SKILLS ASSESSMENT INSTRUMENT

I. Students are randomly assigned to one of three message groups (A, B, or C). A reader asks each student to communicate non-verbally, before a video tape recorder, six messages. The reader sits in front of the student and reads one of the following message groups:

A. 1. Tell me, "Hello".
   2. Ask me, "Why"?
   3. Get my attention.
   4. Show me you disapprove.
   5. Tell me you like me.
   6. Ask me to repeat what I just said.

B. 1. Tell me you're glad to be here.
   2. Say, "Thank you".
   3. Tell me to cool it.
   4. Ask me, "Where"?
   5. Get the attention of everyone.
   6. Show me you approve of me.

C. 1. Tell me you approve of what I just said.
   2. Ask me, "How"?
   3. Tell me to come to the front of the room.
   4. Get me to sit down.
   5. Tell me you don't like what I just said.
   6. Tell me you're glad that I'm here.

II. The responses are recorded and then edited in random order. A panel of six judges, felt to be skilled in non-verbal communication, will review the tapes, scoring one point for each message correctly communicated and up to four points for strength of the messages. The range of possible scores is 0 to 360.

III. On the posttest each student is given the same set of messages to communicate. His responses are edited randomly with the pre-tests and judged by the panel of judges. Attention is given to total loss or gain in the test scores.

APPENDIX G

GROUP THERAPY QUESTIONNAIRE

FORM C[1]

GTQ--FORM C[1]

This questionnaire presents twenty-one situations which sometimes occur in human interaction groups and asks you to indicate how you would respond if you were the leader in the group. A list of nineteen alternative responses is provided for each situation.

For each situation:

a. List (in Column 1) the numbers of all the responses among the nineteen that you might consider making if you were the leader faced with this particular situation.

b. Then, choose from among your selections, the one response which you feel is most important to make, and write its number in Column 2.

c. Column 3 is for responses you might make which have not been included on the list.

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[1]Form C, prepared by Daniel B. Wile, is an experimental modification of Form B of the GTQ, which was originally developed by Daniel B. Wile and Gary D. Bron.

Situation 1: starting the group

You are the leader in a group which is meeting today for the first time. All eight members, young adults, are present as you enter the room and sit down. You introduce yourself and the members introduce themselves. Then everyone turns and looks at you expectantly. There is silence. What do you do?

1. Do nothing.
2. Say that the group is theirs to make use of as they wish.
3. Reassure them that a certain amount of tension is typical in the beginning of a group.
4. Break the ice with casual conversation.
5. Describe the purposes and procedures of the group.
6. Say that everyone seems so uptight that you wonder if the group is going to get off the ground.
7. Ask how they feel in this first meeting (about being in the group or about each other).
8. Say how you are feeling (example: tense and expectant).
9. Share an experience in your own life.
10. Ask why everyone is silent.
11. Ask what they think might be going on in the group.
12. Describe how they seem to be expecting you to start things.
13. Suggest that they are wanting you to be an inspirational and protective leader.

14. Describe the silence as an expression of their anxieties about the group.
15. Ask everyone to say why he came to the group.
16. Lead into a discussion of their family relationships and past experiences.
17. Encourage them to discuss their goals in behavioral terms.
18. Use a nonverbal procedure (examples: milling around; focusing on bodily tensions).
19. Use a role playing or psychodrama procedure (example: encourage a member to act out one of his problems).

Situation 2: personal questions

Near the beginning of the first meeting, the members ask you personal questions about your family and background. What do you do?

1. Do nothing.
2. Invite them to say what they think your answers to these questions might be.
3. Say that you can understand why they might be curious about you.
4. Avoid answering the questions without drawing attention to the fact that you are not answering--bring up another issue.
5. Say that you cannot see how this information would be of any use to the group.

6. Say that it is none of their business.
7. Ask how they feel about you and about the way the group has been set up.
8. Say how you are feeling about their questioning (example: uncomfortable).
9. Answer the questions.
10. Ask why they are asking these questions.
11. Ask what they think might be going on in the group at the moment.
12. Describe how the group's attention has become concentrated upon you.
13. Describe these questions as an expression of their concern about what is going to happen between you and them.
14. Suggest that you may be asking about you to avoid talking about their own thoughts and feelings.
15. Encourage them to talk about themselves.
16. Lead into a discussion of their family relationships and past experiences (example: ask if they would like to answer these same questions about themselves).
17. Encourage them to consider behavior they may wish to change.
18. Ask them to express nonverbally how they feel about you and the group.
19. Ask one of the members to role play your position in the group.

Situation 3: the chairman

Later in this first session, someone suggests that the group appoint a chairman to conduct the meetings. This idea is received enthusiastically. They explain that this will permit the group to function in a more orderly fashion. Everyone appears to agree with the idea. What do you do?

1. Do nothing.
2. Say that you are willing to go along with whatever the group decides about this.
3. Agree that it is worth a try.
4. Direct attention away from this idea by bringing up another issue.
5. Recommend against the idea.
6. Say, "It's beginning to sound like a PTA meeting in here--I guess no one is really interested in group interaction."
7. Ask how they feel about the way the group has been set up.
8. Say how you are feeling about the discussion.
9. Share a similar experience in your own life.
10. Ask why it is important for the group to function "in an orderly fashion".
11. Say, "What happened that made us decide we need a chairman?"
12. Describe the group's feeling of enthusiasm about the idea.

13. Suggest that their interest in a chairman may be a way of dealing with the ambiguity of the group situation.
14. Interpret their discussion as resistance to becoming involved in the group.
15. Encourage them to talk about themselves.
16. Lead into a discussion of their family relationships and past experiences.
17. Encourage them to consider behavior they may wish to change.
18. Ask them to express nonverbally how they feel about you and the others.
19. Ask them to role play how the group would be with a chairman.

Situation 4: a filibuster

The group spends much of the second session talking about politics. No one appears displeased with the discussion and it looks like it may continue for the remainder of the meeting. What do you do?

1. Do nothing.
2. Ask if they are satisfied with how the group is going today (say, "Is this really the way you want to use the time?").
3. John in on the discussion.
4. Try to draw them into a more meaningful discussion without criticizing what they are doing.

5. Suggest that they talk about more immediate things.
6. Describe their discussion as cocktail party chatter.
7. Ask how they feel about what has been going on.
8. Say how you are feeling (example: bored).
9. Share an experience in your own life.
10. Ask why they are talking about politics.
11. Ask what they think might be going on in the group today.
12. Describe the group mood of avoidance and withdrawal.
13. Suggest that their interest in politics may have something to do with their concern about the inter-relationship--or "politics"--within the group.
14. Suggest that they are discussing politics to avoid talking about more immediate thoughts and feelings.
15. Encourage them to talk about themselves.
16. Lead into a discussion of their family relationships and past experiences.
17. Encourage them to consider behavior they may wish to change.
18. Use a nonverbal procedure to get things going.
19. Use a role playing or psychodrama procedure.

Situation 5: an attack upon the leader

After spending much of this second meeting talking about dieting and politics, the group suddenly turns on you, accusing you of being uninvolved, distant, and uncaring. What do you do?

1. Do nothing.
2. Say that it is up to them what happens in group, not you.
3. Talk in an approving way about the directness and honesty with which they are able to say how they feel.
4. Direct attention away from their attack by bringing up another issue.
5. Defend yourself--say that you do not see yourself as uninvolved and uncaring.
6. Describe them as a group of whiny complainers.
7. Ask how they feel when they are criticizing you in this way.
8. Say how you are feeling.
9. Share an experience in your own life.
10. Ask why they suddenly became angry at you.
11. Ask what they think might be going on in the group today.
12. Describe the group attitude of dissatisfaction with you.
13. Suggest that they are disappointed that you are not the inspirational and protective leader that they had wanted you to be.
14. Describe how you may be a scapegoat for their dissatisfaction with their own participation in the group.
15. Encourage them to relate this to what is happening in their lives outside the group.

16. Lead into a discussion of their family relationships and past experiences (example: suggest that you may be reminding them of people they have known).
17. Encourage them to use this situation to consider behavior they may wish to change.
18. Use a nonverbal procedure (example: arm wrestling).
19. Suggest that they role play both how they see you and how they would want you to be.

Situation 6: a group silence

The third meeting begins with a silence. Several minutes pass and still no one says anything. It is beginning to look like the silence might continue for some time. What do you do?

1. Do nothing.
2. Ask if they are satisfied with how the group is going today.
3. Say that silences are often productive.
4. Help the group get started without making a special point about their silence (ask questions or bring up things to talk about).
5. Say that they are wasting time.
6. Remark that they look pretty foolish, sitting around waiting for someone else to say something.
7. Ask how they feel when everyone is silent.

8. Say how you are feeling or, possibly, laugh at the absurdity of the situation.
9. Share an experience in your own life.
10. Ask why everyone is silent.
11. Ask what they think might be going on in the group today.
12. Say that it seems that no one wants to talk today.
13. Say that each person appears to have resolved not to be the first to speak.
14. Interpret their silence as an expression of resentment about how the group is going.
15. Encourage them to talk about themselves.
16. Lead into a discussion of their family relationships and past experiences.
17. Encourage them to consider behavior they may wish to change.
18. Encourage them to express themselves nonverbally.
19. Use a role playing or psychodrama procedure to get things going.

Situation 7: a distressed woman

Later in this third meeting, one of the women describes how her boyfriend just told her that he wants to break off their relationship. She seems quite upset, skipping from one idea to another, and returning repetitively to the same few despairing thoughts. She has been looking directly at

you from the beginning of her remarks, ignoring the rest of the group. When she finishes talking, she asks for your comments. What do you do?

1. Do nothing.
2. Redirect her question to the group (ask how the group might be able to help her).
3. Express interest in her and concern about her difficulties.
4. Try to draw the others into the discussion without making a point of the fact that she had left them out.
5. Suggest that she ask the group rather than you.
6. Accuse her of basking in self pity.
7. Ask the members how they feel about what is going on.
8. Say how you are feeling.
9. Share a similar experience in your own life.
10. Ask why she is asking you.
11. Ask what they think might be going on in the group today.
12. Describe how the group has accepted the role of passive observer.
13. Suggest that her appeal for your undivided attention may be an attempt to regain the feeling of being valued--special--which she lost when her boyfriend rejected her.
14. Suggest that her preoccupation with being rejected is a way of not having to consider her own participation in the breakup.

15. Talk about her problems with her boyfriend, leading perhaps to a general exploration of her problems with intimacy.
16. Encourage her to relate this to her family relationships and past experiences.
17. Encourage her to discuss her problem in behavioral terms.
18. Use a nonverbal procedure to get at her underlying feelings.
19. Use a role playing or psychodrama procedure to obtain a more here and now expression of what happens with her boyfriend.

Situation 8: the late arrival

It is the fourth meeting. One woman makes a dramatic entrance fifteen minutes late. Although she has done this before, no one says anything about it. What do you do?

1. Do nothing.
2. Ask why no one says anything about her coming late.
3. Give her attention and express interest in her.
4. Continue as if nothing out of the ordinary were happening.
5. Suggest that she try to get to the group on time.
6. Accuse her of acting like a prima donna--coming to the group late so that she can make a dramatic entrance with everyone watching.

7. Ask her and the rest of the group how they feel about her coming late.
8. Say how you are feeling.
9. Share a similar experience in your own life.
10. Ask her why she comes late.
11. Ask how her coming late might be related to what has been going on in the group as a whole.
12. Mention that she has been late several times.
13. Suggest that her role in the group involves making a grand entrance with everyone watching.
14. Suggest that she comes to the group late in order to deny the important role that it plays in her life.
15. Ask if she usually comes late to things (perhaps this is the way she deals with situations).
16. Encourage her to relate this to her family relationships and past experiences.
17. Encourage her to use this situation to consider behavior she may wish to change.
18. Use a nonverbal procedure to get at the underlying feeling.
19. Ask another member to role play her entrance.

Situation 9: the monopolizer

For several meetings now the conversation has been monopolized by one of the women. Her monologues and interruptions interfere with the development of any kind of

meaningful interchange. It is now part way into the fourth meeting. She has had the floor for most of this hour also. What do you do?

1. Do nothing.
2. Ask why they are letting her monopolize.
3. Talk in an approving way about the freedom with which she is able to assert herself in the group.
4. Direct remarks to the others in an attempt to increase their participation.
5. Suggest that she limit her comments for awhile to give others a chance.
6. Describe her as a longwinded and insensitive bore who always has to be in the spotlight.
7. Ask how they feel about one person doing most of the talking.
8. Say how you are feeling (example: irritated with her).
9. Share a similar experience in your own life.
10. Ask her why she is monopolizing.
11. Ask how they would describe what has been going on in this meeting.
12. Comment on the group's attitude of passive resignation to what is going on.
13. Describe what is going on as a two party interaction where she monopolizes while the others allow and perhaps even encourage her to do it.
14. Describe her need to control as a defense against her fear of being controlled or overwhelmed.

15. Ask if this kind of thing happens with her outside the group.
16. Encourage her to relate this behavior to her family relationships and past experiences.
17. Encourage her and the rest of the group to use this event to consider behavior they may wish to change.
18. Use a nonverbal or gestalt therapy procedure to get beyond her verbal defenses.
19. Ask another member to role play how she behaves in the group.

Situation 10: the quiet member

One of the men has said very little throughout the meetings, although he seems to follow with interest everything that has been happening. It is now the middle of the fourth session and some of the others are finally beginning to question him about his silence. He remains basically uncommunicative, however, and the group seems uncertain how to pursue the matter. What do you do?

1. Do nothing.
2. Even if they look to you for help, leave it to the group to deal with the situation.
3. Say that each person is free to decide when he wants to talk adding that you would like to hear from him when he does feel like talking.

4. Encourage him to speak but without making a point of his silence (example: ask for his opinion about the group).
5. Tell him that he is not going to get much out of the group if he does not put much into it.
6. Try to get him to react (example: accuse him of being a parasite, sitting back and living off others).
7. Ask how he feels about what the group is saying to him and ask how they feel about his reaction to their remarks.
8. Say how you are feeling.
9. Share a similar experience in your own life.
10. Ask him why he has been silent and ask the others why they object to his silence.
11. Ask how they would describe what has been going on in the group today.
12. Describe how the group seems uncertain how to discuss this with him.
13. Describe the nonverbal ways in which he interacts with others--eye contact, laughter, attentive expression.
14. Interpret his silence as an expression of tenseness and anxiety about the group.
15. Encourage him to talk about himself (example: ask if he is usually quiet in group situations).
16. Encourage him to relate his behavior to his family relationships and past experiences.

17. Encourage him to use this situation to consider behavior he may wish to change.
18. Encourage him to express himself nonverbally.
19. Ask him to role play an important situation in his life.

Situation 11: a threat to quit

Near the beginning of the fifth meeting, one of the women announces that she is going to quit the group. The others are upset by this and try to talk her out of it. She remains resolute, however, and stands up to leave. She pauses briefly at the door, as if waiting to see if anyone has any final comments. The others just sit there, not knowing what to do. What do you do?

1. Do nothing.
2. Ask what they want to do about the situation.
3. Say that you have enjoyed her being in the group and would be sorry if she left.
4. Draw her into a conversation without making an issue of the fact that she was about to leave.
5. Suggest that she give the group more of a try before making any final decisions.
6. Accuse her of using an obvious play to get the attention of the group.
7. Ask her and the group how they feel about her leaving.
8. Say how you are feeling (example: abandoned).

9. Share a similar experience in your own life.
10. Ask why she wants to leave now, right in the middle of the meeting.
11. Ask how her wanting to leave might be related to what is happening in the group as a whole.
12. Describe how everyone seems confused and uncertain what to do.
13. Interpret their concern and confusion about her leaving as a fear that this may be the beginning of the dissolution of the whole group.
14. Suggest that she wants to stop because she is afraid of becoming involved in the group.
15. Ask if this kind of thing has happened with her before (perhaps quitting is her way of dealing with threatening situations).
16. Encourage her to relate her desire to quit to her family relationships and past experience (perhaps the group reminds her of her family situation).
17. Encourage her and the others to use this event to consider behavior they may wish to change.
18. Ask her to express nonverbally how she feels toward each member.
19. Use a role playing or psychodrama procedure.

Situation 12

Later in this fifth meeting, one of the men talks about his marital problems. The others offer numerous suggestions.

He listens to each of them one at a time and then explains why that particular suggestion will not work. What do you do?

1. Do nothing.
2. If they ask your opinion, reflect the question back to the group.
3. Show interest in him and express concern about his difficulties.
4. Seeing the interaction as a stalemate, bring up another issue for discussion.
5. Describe the interaction as a stalemate and suggest that they talk about something else.
6. Criticize him for not seriously considering his problem and wasting the group's time.
7. Ask how he feels about the group response to his problem and ask how they feel about his reaction to their suggestions.
8. Say how you are feeling.
9. Share a similar experience in your own life.
10. Ask him why he rejects all their suggestions and ask them why they are giving so much advice.
11. Ask what they think is going on in the group today.
12. Describe the eagerness with which they are giving him advice.
13. Describe how he asks for help and then rejects all the suggestions.

14. Describe how he is the focus around which all the other members are projecting their own problems--suggest that their advice may have more to do with them than it does with him.
15. Try to help him understand what happens between him and his wife.
16. Encourage him to relate this to his family relationships and past experiences (perhaps his difficulties with his wife have something to do with his feelings toward his mother).
17. Encourage him to talk about the problem in behavioral terms.
18. Use a nonverbal procedure.
19. Use a role playing or psychodrama procedure to obtain a more here and now expression of what happens with his wife.

Situation 13: the return of the absent member

A member who had been absent the two previous meetings arrives on time for the sixth meeting. It is now well into this meeting and neither he nor any of the others has mentioned his absences. What do you do?

1. Do nothing.
2. Ask why no one has said anything about his absences.
3. Say that it is good to see him again, that you were concerned when he missed two meetings that he might have drooped out of the group entirely.

4. Seeing his absences as a sign of lack of involvement with the group, try to draw him into the group conversation, but without referring to these absence.
5. Talk about the importance of coming to every meeting.
6. Comment on his half-hearted commitment to the group--say that you doubt that he has ever really been committed to anything.
7. Ask him and the others how they feel about his returning after missing two meetings.
8. Say how you are feeling.
9. Share a similar experience in your own life.
10. Ask him why he missed these two meetings.
11. Ask how his missing two meetings might be related to what has been going on in the group as a whole.
12. Mention that he missed the two previous meetings.
13. Say that there seems to be an unspoken compact among the members not to talk about such events.
14. Interpret his absence as an expression of anxiety about the group.
15. Ask him what is happening in his life which may have caused him to miss those two meetings.
16. Encourage him to relate his absences to his family relationships and past experiences.
17. Encourage him to use this event to consider behavior he may wish to change.

18. Use a nonverbal procedure to get at the underlying feelings.
19. Ask him to role play an important situation in his life.

Situation 14: a member cries

It is the middle of the sixth meeting. A woman who had been usually silent for the first half of this meeting, makes a brief attempt to fight back tears and then begins to cry. No one says anything about it. What do you do?

1. Do nothing.
2. Ask why no one has said anything about the fact that someone is crying.
3. Express concern and reassurance.
4. Continue as if nothing out of the ordinary were happening.
5. Suggest that it might be more useful for her to talk than just to cry.
6. Accuse her of putting on a show.
7. Ask about feelings(examples: encourage her to give words to her feelings; ask the members how they feel about her crying).
8. Say how you are feeling (examples: moved, embarrassed).
9. Share a similar experience in your own life.
10. Ask her why she is crying (ask what's the matter).
11. Ask them to describe what is happening at that meeting.

12. Say that someone in the group is crying.
13. Describe her crying as an act of involvement in the group and a willingness to share her more private feelings with them.
14. Suggest that she may feel that the only time people are willing to listen and pay attention to her is when she is crying.
15. Encourage her to talk about the events in her life which may be upsetting her.
16. Encourage her to relate what she is feeling to her family relationships and past experiences.
17. Encourage her to talk about her difficulties in behavioral terms.
18. Use a nonverbal procedure to explore the rich emotional experience of crying.
19. Ask her to role play the situation which her crying is about.

Situation 15: the grumpy group

Meeting seven is characterized by a general mood of irritability and negativism. A person can hardly start talking before another interrupts to say that he is bored. No one seems pleased about anything. The warm involved mood at the end of the previous meeting seems completely forgotten. What do you do?

1. Do nothing.
2. Ask if they are satisfied with how the group is going today.
3. Reassure them that most groups have occasional meetings like this one.
4. Try to emphasize more positive feelings, both in your own remarks and those of others.
5. Suggest that they use the time more constructively.
6. Describe them as a group of irritable old men.
7. Ask how they feel about the meeting.
8. Say how you are feeling.
9. Share a similar experience in your own life.
10. Ask why everyone is being negative.
11. Ask what they think might be going on in the group today.
12. Describe the group's mood of negativism and irritability.
13. Say that there seems to be an unspoken understanding among the members to disagree with everything.
14. Describe their irritability as a reaction to the warm involvement of the previous meeting.
15. Encourage them to relate their grumpy mood to what is happening in their lives outside the group.
16. Encourage them to relate their behavior to their family relationships and past experience.
17. Encourage them to use this situation to consider behavior they may wish to change.

18. Use a nonverbal procedure to get at the underlying feeling.
19. Use a role playing or psychodrama procedure.

Situation 16: the polite group

The eighth meeting begins in a mood of superficial agreeableness. Everyone is being super polite. Rambling remarks, evasive comments, behavior which ordinarily would immediately be challenged is being tolerated. It is clear that the group is protecting itself against any possible expression of aggressive feeling. What do you do?

1. Do nothing.
2. Ask if they are satisfied with how the group is going today.
3. Join in on whatever they are discussing.
4. Try to draw them into a more meaningful discussion.
5. Suggest that they get down to real feelings.
6. Be aggressive yourself--criticize the group for pussyfooting around.
7. Ask how they feel about what has been going on.
8. Say how you are feeling.
9. Share similar experiences in your own life.
10. Ask why everyone is being so polite.
11. Ask what they think might be going on in the group today.
12. Describe the group mood of politeness.

13. Say that there seems to be an unspoken agreement among the members to be polite and avoid anything that might rock the boat.
14. Suggest that all this politeness is a reaction against the anger of the previous meeting.
15. Encourage them to relate this to what is happening in their lives outside the group.
16. Lead into a discussion of their family relationships and past experiences.
17. Encourage them to use the situation to consider behavior they may wish to change.
18. Use a nonverbal procedure to get at the underlying feeling.
19. Use a role playing or psychodrama procedure.

Situation 17: a group attack

Throughout the meetings one of the men had been insisting that he has no problems. In the middle of this eighth meeting, the group attacks him for "hiding behind a mask". At the present moment, the whole interaction seems to be gaining in intensity--he responds to their accusations by increasing his denial; they respond to his denial by increasing their attack. You are not sure how he is being affected by it. What do you do?

1. Do nothing.
2. Even if they ask for your advice, let whatever happens happen.

3. Say that each person has the right to be the kind of person he wants to be.
4. Direct attention away from their attack by bringing up another issue.
5. Say that he is not going to get anything out of the group if he does not put anything into it.
6. Join in on the attack.
7. Ask how he feels about what they are saying and how they feel about what he is saying.
8. Say how you are feeling.
9. Share an experience in your own life.
10. Ask why they are attacking and why he is denying.
11. Ask what they think might be going on in the group today.
12. Comment on the intensity of the argument between him and the rest of the group.
13. Describe the interaction as a standoff--they respond to his intellectualizing with increased attack and he responds to their attack with increased intellectualizing.
14. Describe his denial as resistance to becoming involved in the group and descdibe the group's attack as an attempt to force him to become involved.
15. Ask if the kind of thing happening in the group now ever occurs in his life outside the group.
16. Encourage him to relate these group events to his family relationships and past experiences.

17. Encourage him and the others to use this event to consider behavior they may wish to change.
18. Ask him and the others to express nonverbally how they feel toward each other.
19. Suggest that he and another member role play each other's side in the argument.

Situation 18: a member comes drunk

A man who has been relatively quiet in the two previous meetings comes to session nine drunk. He is mildly disruptive, laughing and singing to himself, and occasionally breaking in when others are talking. What do you do?

1. Do nothing.
2. Ask what they want to do about the situation.
3. Show interest in him and express concern about his difficulties (say that he must have been feeling pretty lonely and depressed).
4. Continue as if nothing out of the ordinary were happening.
5. Ask him to leave and come back when he isn't drunk.
6. Accuse him of behaving like a baby.
7. Ask how they feel about what is happening.
8. Say how you are feeling.
9. Share a similar experience in your own life.
10. Ask him why he came to the meeting drunk.
11. Ask how they would describe what has been going on in the meeting.

12. Describe his effect on the mood of the group.
13. Suggest that he may be trying to tell the group something that he could not say in other words.
14. Describe his behavior as an expression of anxiety about what has been happening in the group.
15. Encourage him to talk about the events in his life which may be troubling him.
16. Encourage him to relate his behavior to his family relationships and past experiences.
17. Encourage him to talk about his difficulties in behavioral terms.
18. Ask him to express nonverbally how he feels about you and the others.
19. Ask another member to role play the drunk member's behavior.

Situation 19: a side conversation

The group had been spending much of this ninth meeting talking about one of the women, when another woman turns to a man sitting next to her and, disregarding the main conversation, starts a competing side conversation. Her talking is a discourtesy and interferes with the main discussion. She continues for several minutes and gives no sign of stopping. What do you do?

1. Do nothing.
2. Ask why no one has said anything about the two conversations.
3. Talk in an approving way about the engaged, intense, and spirited quality of the group interaction.
4. Draw her into the main discussion by inviting her to tell the whole group what she is talking about.
5. Ask that there be only one conversation at a time.
6. Say that it sounds like a nursery school--everyone wants to talk and no one wants to listen.
7. Ask how they feel when there are two conversations going on.
8. Say how you are feeling.
9. Share a similar experience in your own life.
10. Ask her why she is starting a second conversation.
11. Ask how they would describe what has been going on.
12. Say that there are two conversations going on.
13. Describe her side conversation as an expression of jealousy.
14. Describe her interruption as the expression of an underlying fear of being ignored and abandoned.
15. Encourage the interrupting member to talk about herself (perhaps her behavior is a reflection of difficulties she is having in her life outside the group).
16. Encourage her to relate these group events to her family relationships and past experiences (perhaps she felt left out in her family).

17. Encourage her to use this event to consider behavior she may wish to change.
18. Ask her to express nonverbally how she feels toward each person.
19. Ask them to exchange roles and repeat the interaction.

Situation 20: the fight

Later in this ninth session, two men get into a heated argument over a minor point. The real reason for the argument appears to be their rivalry for the attention of one of the women. Finally one of the men jumps up enraged and threatens to hit the other. What do you do?

1. Do nothing.
2. Ask the members what they want to do about the situation.
3. Comment on the willingness with which these men are able to accept their aggressive feelings.
4. Defuse the situation by redirecting the group's attention to another issue.
5. Say that physical violence is not allowed in the group.
6. Tell him to sit down, shut up, and stop acting like a child.
7. Ask about feelings (examples: ask the two men and the women how they feel about each other; ask the members how they feel about what is going on).
8. Say how you are feeling.
9. Share a similar experience in your own life.

10. Ask the two why they are doing what they are doing.
11. Ask what they think might be going on between these two men.
12. Describe the mood of tension in the group.
13. Attribute the argument to competition between the two men for the attention of this woman.
14. Describe his aggressive behavior as a defense against his more passive and dependent feelings.
15. Encourage the threatening member to talk about himself (perhaps his behavior is a reflection of difficulties he is having in his outside life outside the group).
16. Encourage him to relate these group events to his family relationships and past experiences.
17. Encourage him and the rest of the group to use this event to consider behavior they may wish to change.
18. Use a nonverbal procedure (example: arm wrestling).
19. Ask other members to role play the interaction between the two men.

Situation 21: the sexualized meeting

The tenth meeting begins in a mood of seductiveness. At the center of the interaction is a girl who, for several meetings now, has repeated a pattern of flirting with a man until he begins to show interest in her. In the present meeting, she has just stopped flirting with one man and has begun with another. Everyone seems to be taking part in

the sexual mood, if not as an active participant, at least as a fascinated observer. What do you do?

1. Do nothing.
2. Ask if they are satisfied with how the group is going today.
3. Talk in an approving way about the intensity with which everyone seems to be involved.
4. Seeing the interaction as a stalemate, lead the group in another direction.
5. Suggest that they talk about what is going on rather than simply continuing to do it.
6. Accuse her of being a flirt who is basically afraid of men.
7. Ask about feelings (examples: ask the three major participants how they feel about each other; ask the members how they feel about what is going on).
8. Say how you are feeling (example: fascinated).
9. Share a similar experience in your own life.
10. Ask her why she is flirting the way she is.
11. Ask what they think might be going on among these three.
12. Describe the mood of seductiveness in the group.
13. Describe how the whole group seems to be fascinated by the interaction among the three.
14. Suggest that she flirts with different men because she is afraid of involvement with any one.
15. Ask if this is the way she relates to men outside the group.

16. Encourage her and the others to relate these group events to their family relationships and past experiences.
17. Encourage them to use this event to consider behavior they may wish to change.
18. Ask them to express nonverbally how they feel about each other.
19. Suggest that the three change roles and repeat the interaction.

DEFINITIONS OF THE NINETEEN GROUP LEADERSHIP SCALES OF GROUP THERAPY QUESTIONNAIRE-C

1. Silence, O: the leader does nothing; he remains silent.

2. Group Directed, GD: the leader appeals to the group as the leadership agency. He indicates that the stewardship of the group and the management of problems which arise in the group are the responsibility of the group. GD consists of two types of responses: a relatively unchallenging abdication of leadership and a relatively challenging insistence on the responsibility of the group.

3. Reassurance-Approval, RA: the leader supports, comforts, compliments, or expresses reassurance, approval, respect, agreement, acceptance, liking, concern, sympathy, or empathy.

4. Subtle Guidance, SG: the leader guides the group in a nonconfronting or indirect manner. When situation, particularly difficult situations, arise in the group, he does not make an issue about them, but either ignores them or unobtrusively redirects the attention of the group in a different direction.

5. Structure, S: the leader structures the group meeting. He makes rules, sets limits, or indicates how the group might best proceed.

6. Attack, A: the leader is aggressive and provacative, criticizing the group (or a member) in a more or less decisive manner. He accuses, chides, insults, ridicules, makes fun of, undercuts defenses, or caricatures.

7. Member Feelings, MF: the leader asks members to say how they are feeling or reactint to what is going on.

8. Leader Feelings, LF: the leader expresses his own feelings.

9. Leader Experience, LE: the leader tells the group about experiences he has had which are related to what is foing on in the group.

10. Clarification-Confrontation Question, CQ: the leader asks members why they are doing what they are doing. Depending upon manner and context of this response, the effect could be either an invitation to clarify or a challenge to justify.

11. Group Dynamics Question, GQ: the leader encourages the members to step back from the immediate situation and examine what is happening from a wider perspective, i.e., taking into account underlying dynamics.

12. Group Atmosphere, GA: the leader describes what is going on in the group, but with a minimum of interpretation and inference. He describes the mood in the group as he is sensing it or draws attention to individual group events which, while not hidden, are being overlooked or disregarded. GA is the first of three categories in which the leader tells the group what he thinks is going on; the remaining two, GI and PI, are more ambitious and more clearly interpretative statements.

13. Group Dynamics Interpretation, GI: the leader interprets the underlying group interaction. His focus in the interpretation is on what is happening in the group as a whole. In situations which involve the activity of only one of the members, the leader interprets this member's behavior in relation to, as a function of, or in the context of, the rest of the group.

14. Psychodynamic Interpretation, PI: the leader interprets events and behavior in terms of the psychodynamics of the individual members. Their behavior is interpreted as resistance or defense, as a manifestation of anxieties, guilt or anger, or as a reaction to specified preceding events. Since many psychodynamic interpretations are also psychodynamic interpretations, GI and PI are not always clearly distinct from each other.

15. Personal Life, PL: the leader encourages members to talk about themselves as individuals separate from the group. If members are talking about themselves or about their lives outside the group, he encourages them to continue; if they are talking about the group or about themselves in the context of the group, he encourages them to talk about themselves as individuals distinct from the group.

16. Past and Parents, PP: the leader encourages members to talk about the significant events in their past lives and about their relationships with their parents and siblings.

17. Behavioral Change, BC: the leader encourages members to consider (discuss and specify) those aspects of their behavior which they may wish to change.

18. Nonverbal, NV: the leader initiates a nonverbal procedure of some kind.

19. Role Playing, RP: the leader initiates a role playing or psychodrama procedure of some kind.

FIGURE 3

GROUP LEADERSHIP ISSUES EXPLORED BY GTQ-C

The Nineteen Leadership Scales

1. O - Silence
2. GD - Group Directed
3. RA - Reassurance-Approval
4. SG - Subtle Guidance
5. S - Structure
6. A - Attack
7. MF - Member Feeling
8. LF - Leader Feeling
9. LE - Leader Experience
10. CQ - Clarification-Confrontation Question
11. GQ - Group Dynamics Question
12. GA - Group Atmosphere Interpretation
13. GI - Group Dynamics Interpretation
14. PI - Psychodynamic Interpretation
15. PL - Personal Life
16. PP - Past and Parents
17. BC - Behavioral Change
18. NV - Nonverbal
19. RP - Role Playing

Potentially Useful Combinations of the Basic Nineteen Leadership Scales

1.	GN - Group Initiation	1+2	O+GD
2.	EH - Easy Hand	3+4	RA+SG
3.	HH - Heavy Hand	5+6	S+A
4.	CF - Confront	5+6+10	S+A+CQ
5.	CT - Control	4+5+6	SG+S+A
6.	F - Feelings	7+8	MF+LF
7.	SD - Self Disclosure	8+9	LF+LE
8.	WW - What-Why	10+11	CQ+GQ
9.	Q - Question	7+10+11	MF+CQ+GQ
10.	GY - Group Dynamics	11+12+13	GQ+GA+GI
11.	GC - Group Centered	2+11+12+13	GD+GQ+GA+GI
12.	I - Interpretation	12+13+14	GA+GI+PI
13.	OC - Outside Group	15+16	PL+PP
14.	IC - Individual Centered	15+16+17	PL+PP+BC
15.	NS - New School	17+18+19	BC+NV+RP
16.	AO - Activity Oriented	18+19	NV+RP

continued

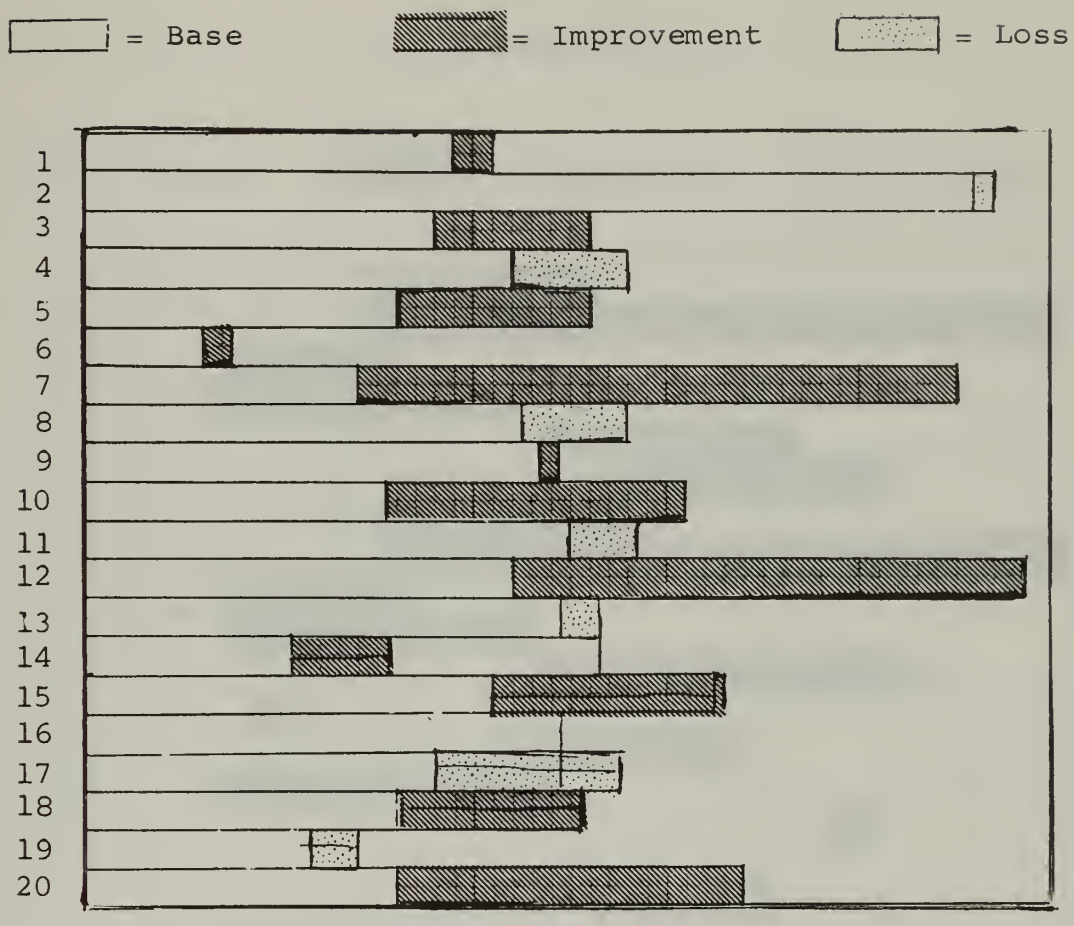
Potentially Useful Comparisons Between Scales and Combined Scales

Nondirective-Directive	1+2	:	4+5+6	GN	: SG+S+A
Ask-Tell	7+10+11	:	8+9+12+13+14	Q	: SD+I
	10+11	:	12+13+14	WW	: I
	7	:	8	MF	: LF
Confront-Reassure	5+6+10	:	3	C	: RA
Group-Individual	2+11+12+13	:	15+16+17	GC	: IC

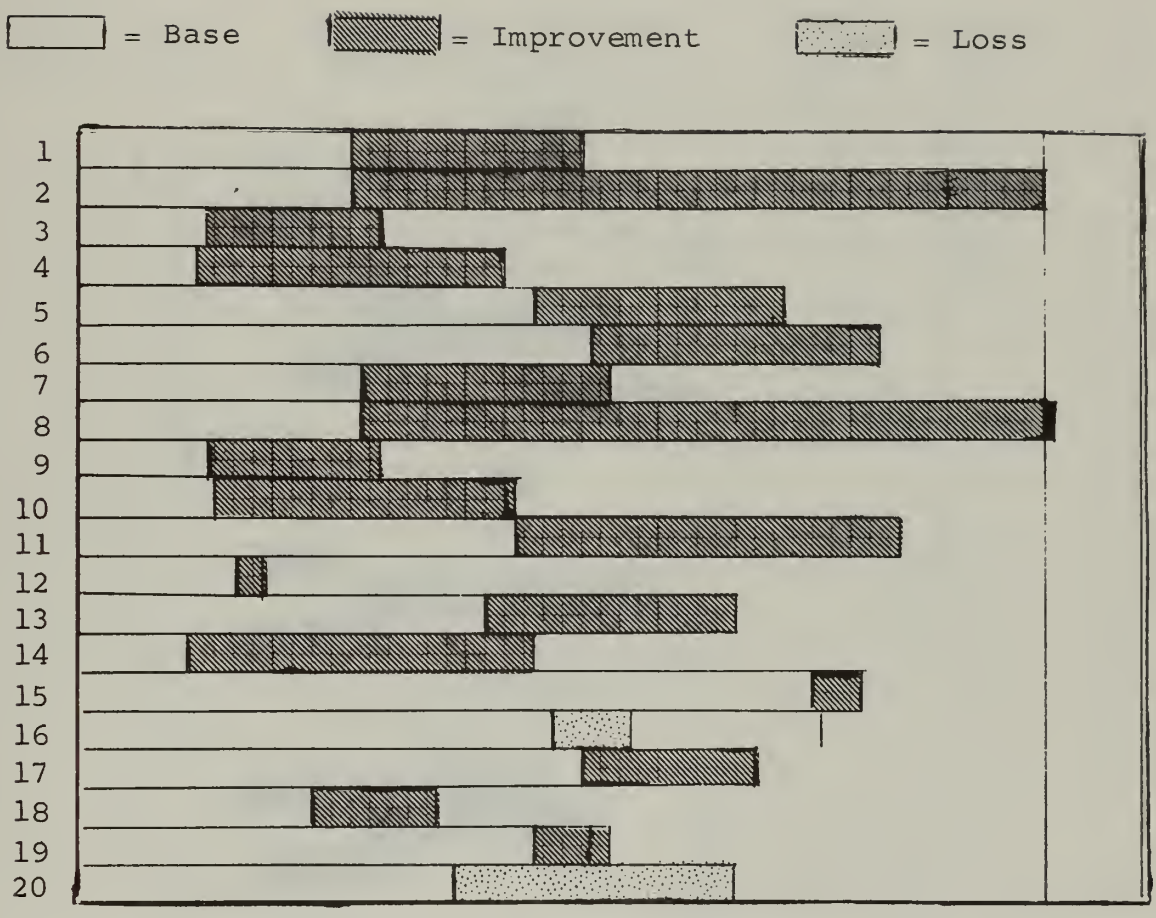
APPENDIX H

HISTOGRAMS OF SMALL GROUP PROGRESS

REGARD FOR VALUE EQUALITY



DOGMATISM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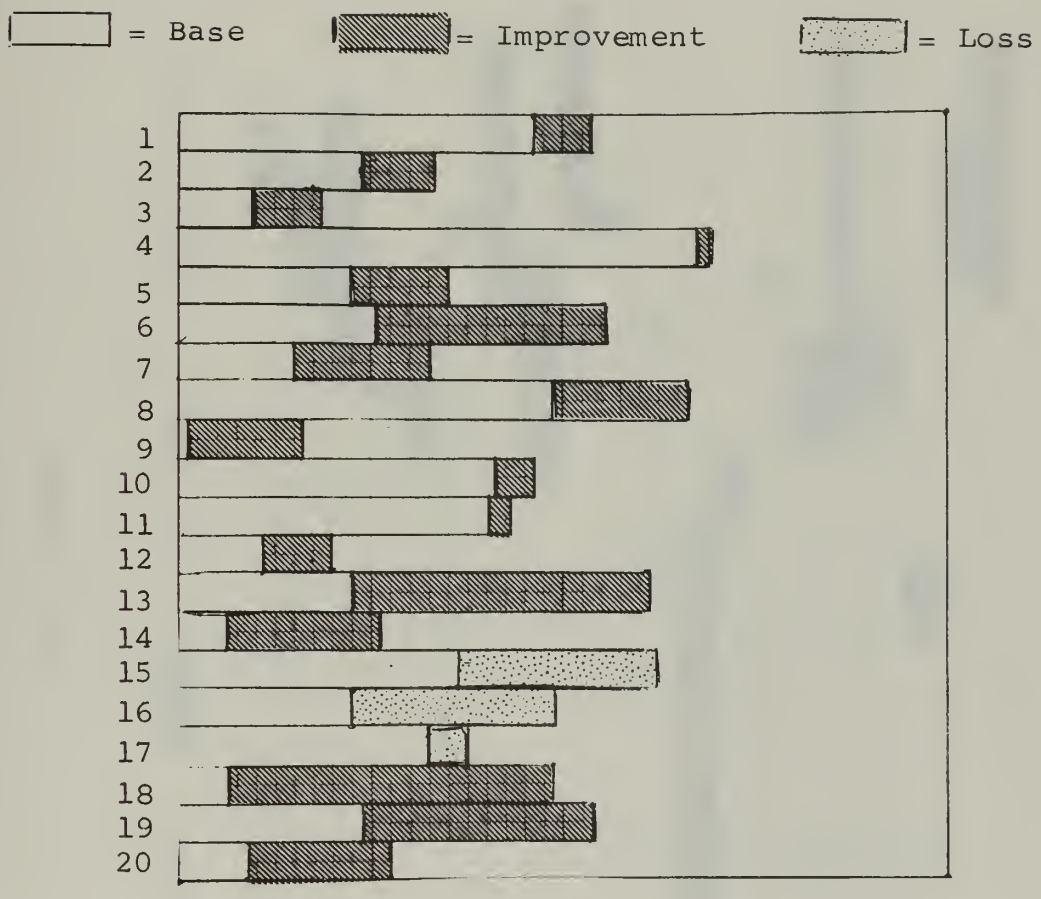
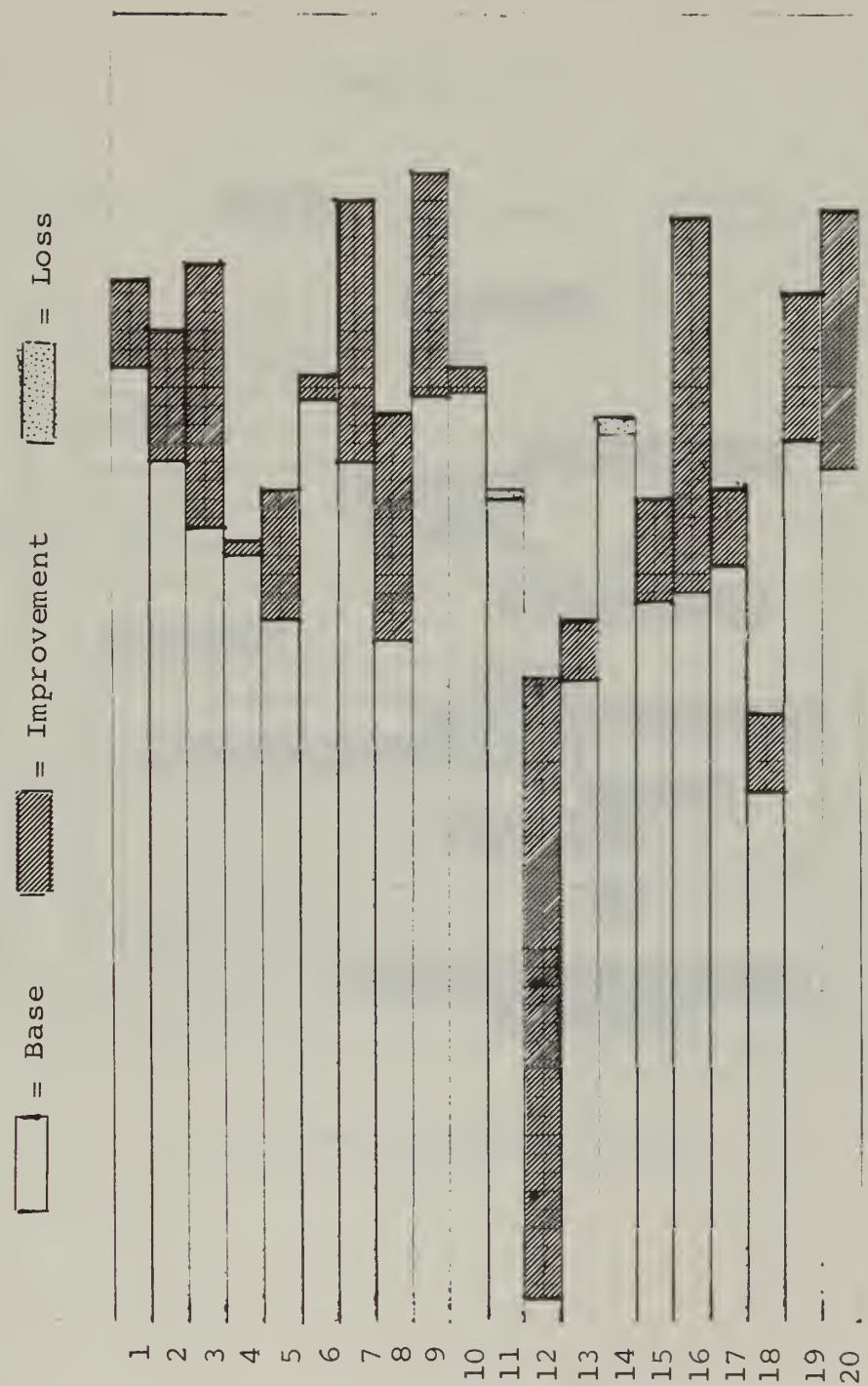
Transformed Standard Scores

TOLERANCE FOR AMBIGUITY




SELF ESTEEM
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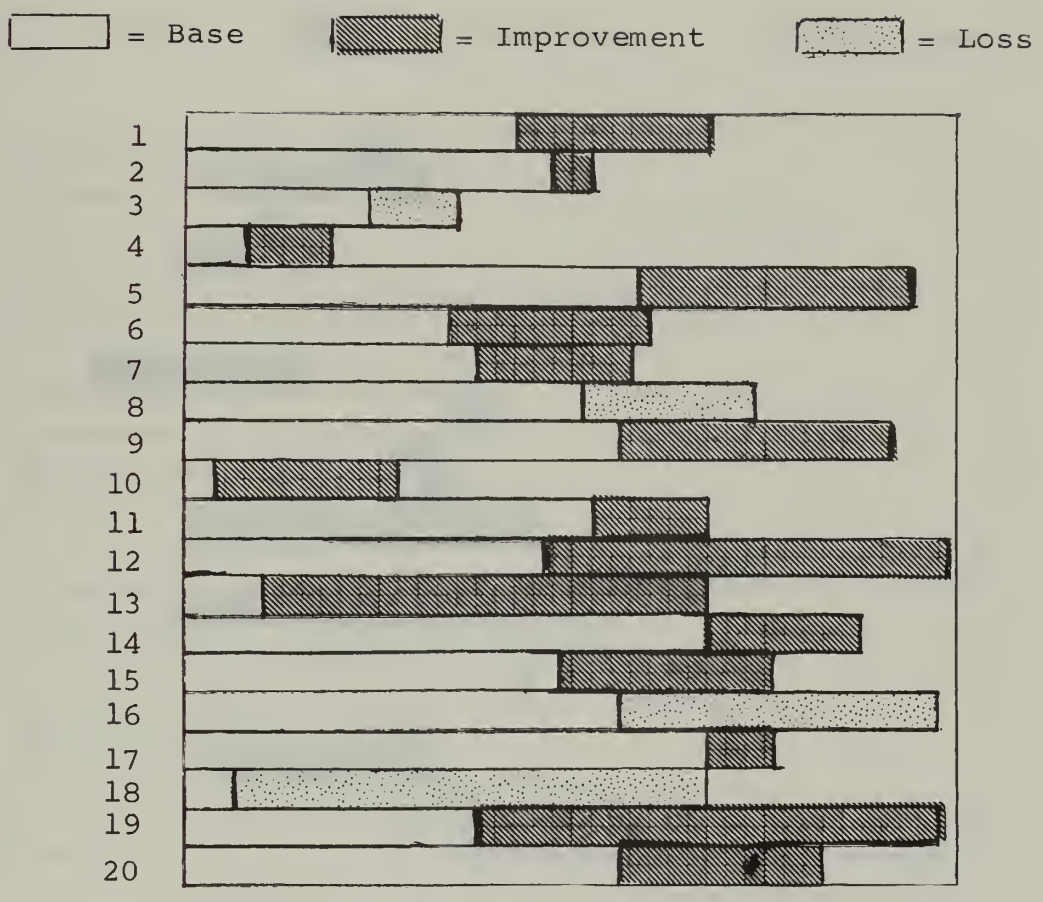
EMPATHY (SELF)



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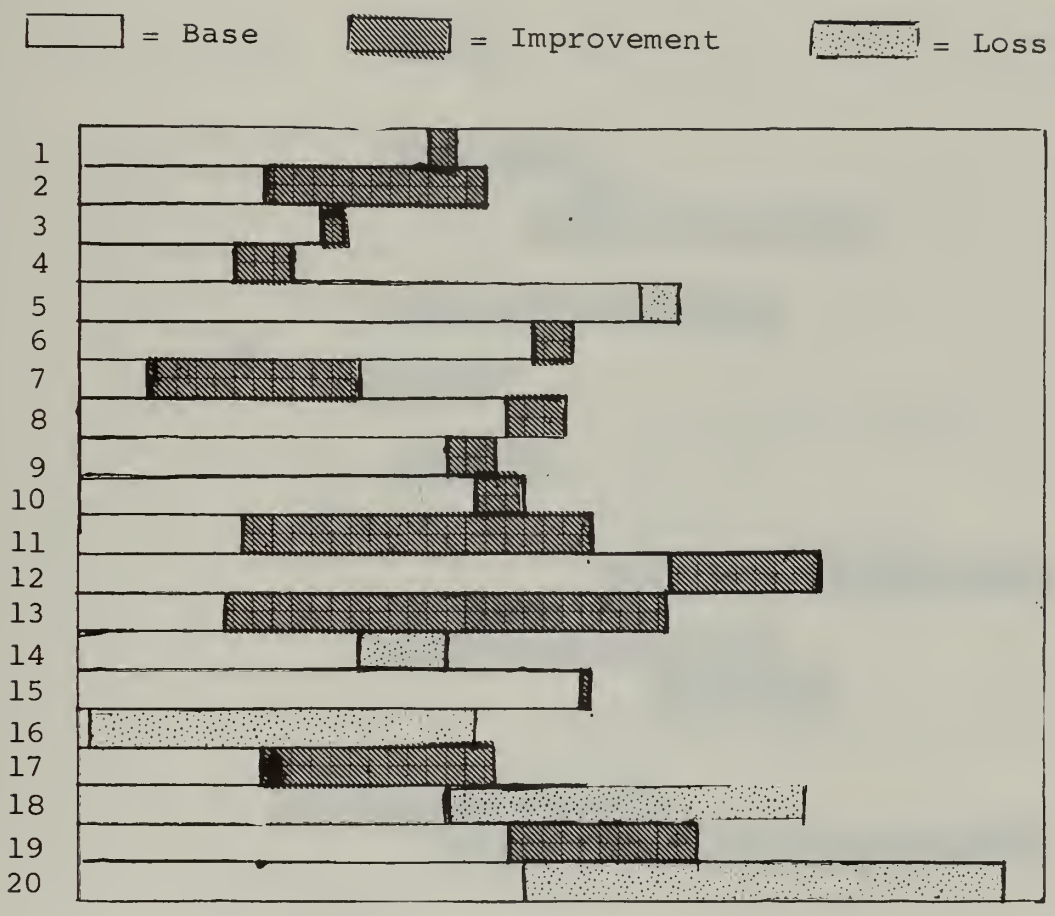
EMPATHY (GROUP)



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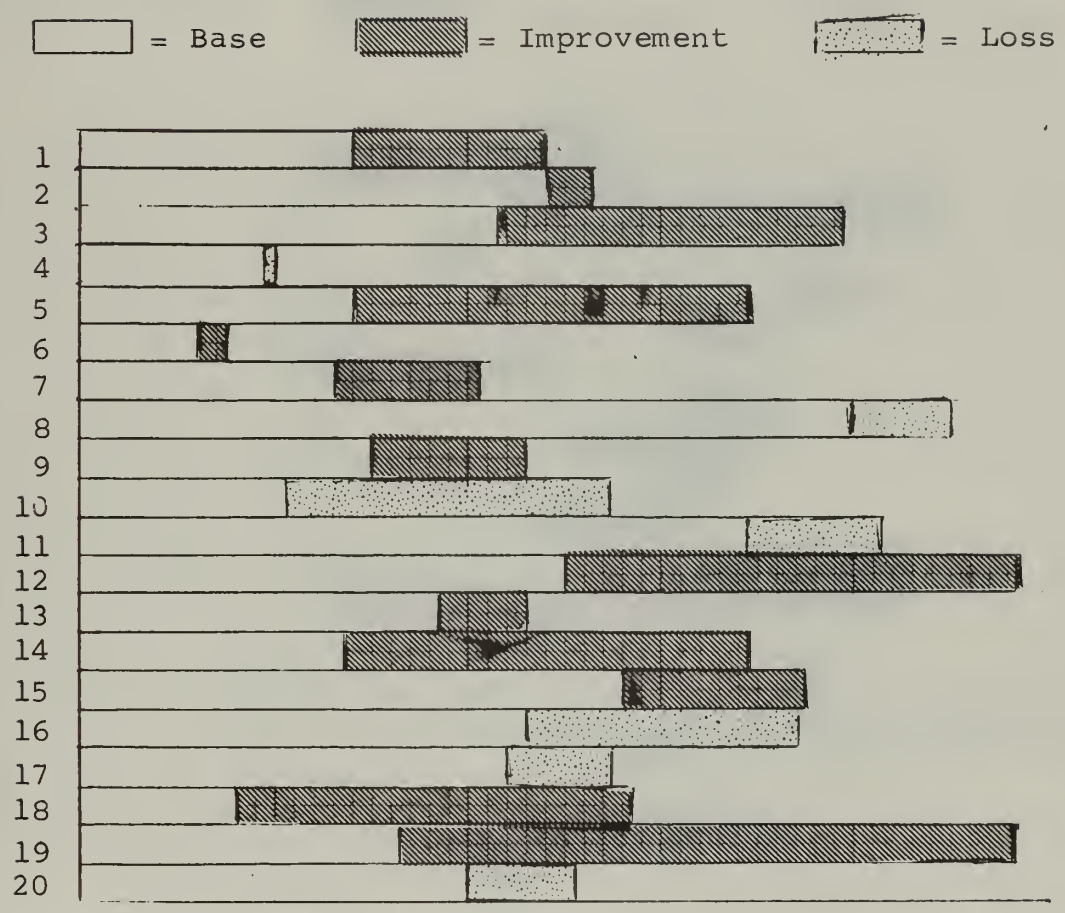
GENUINENESS (SELF)



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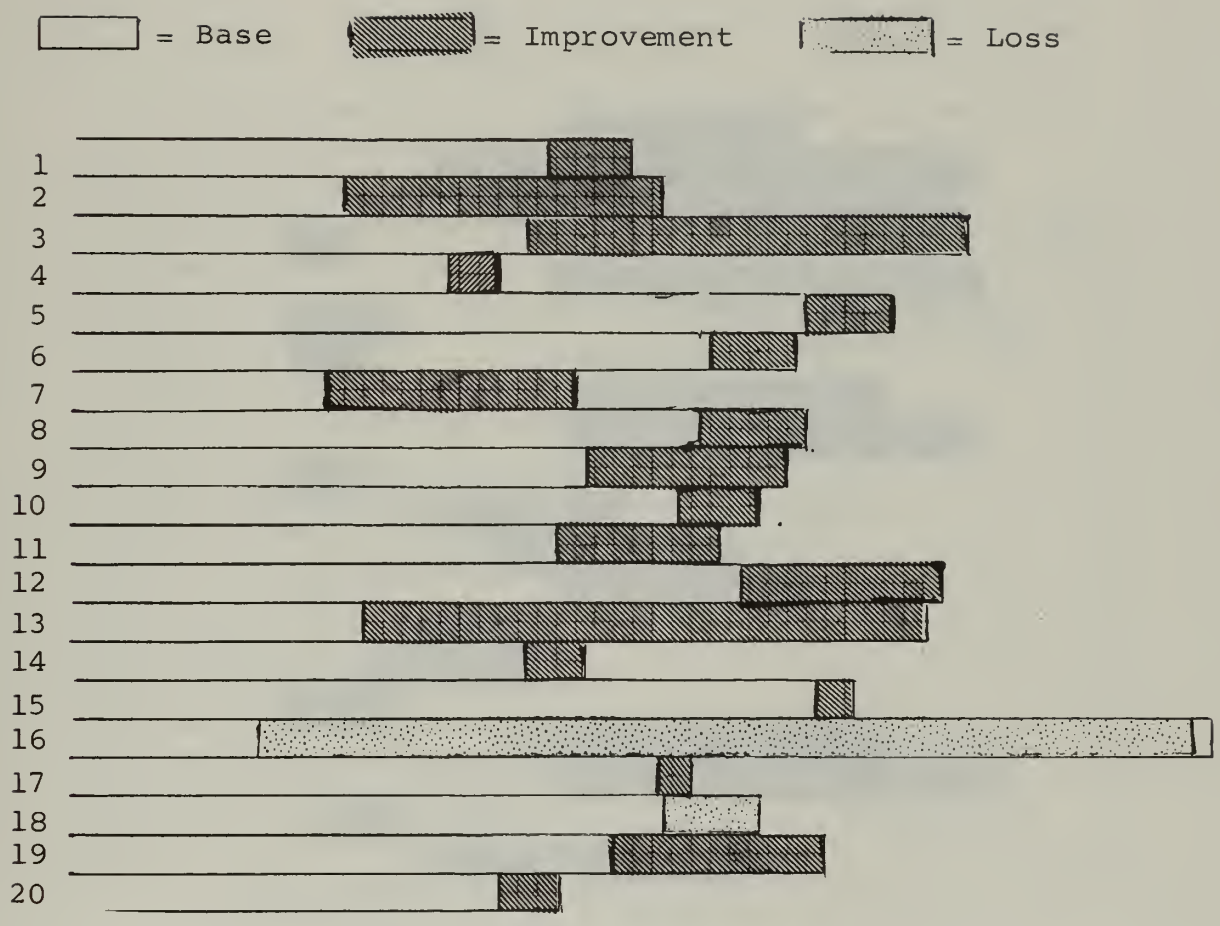

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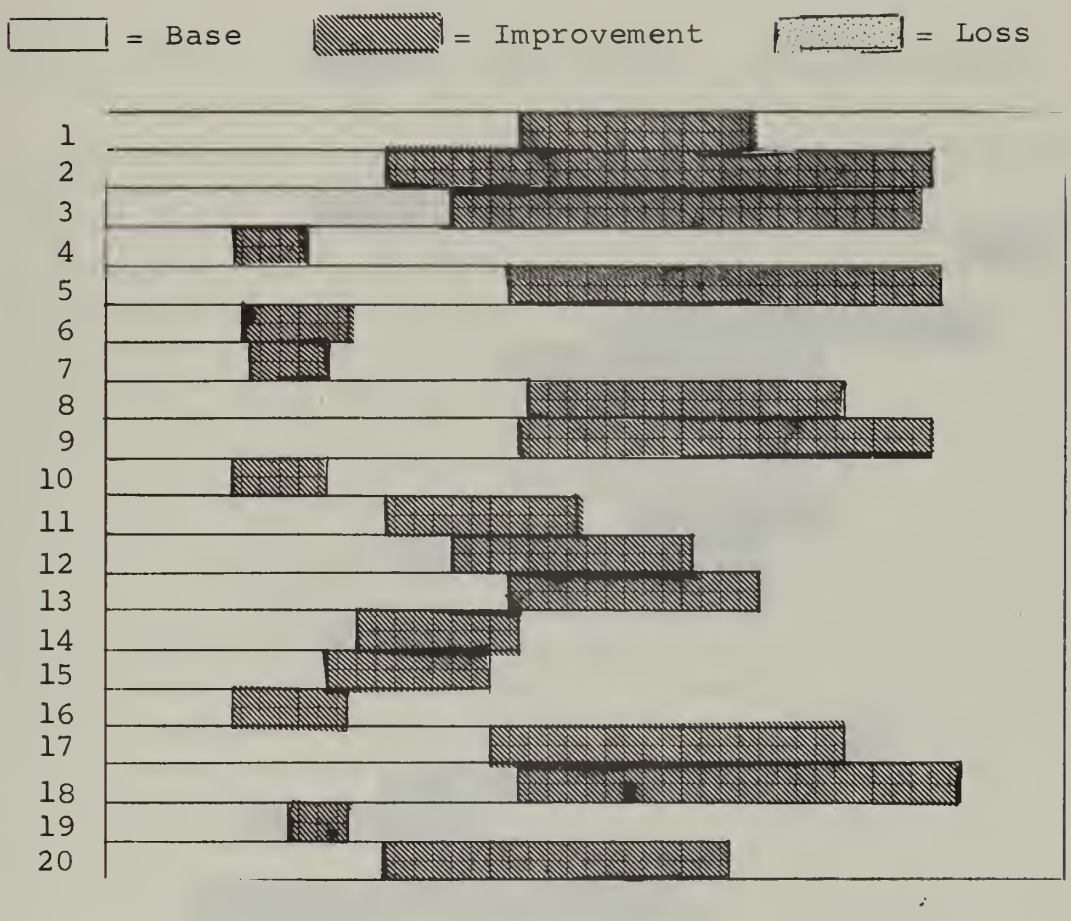
NON VERBAL COMMUNICATION SKILLS



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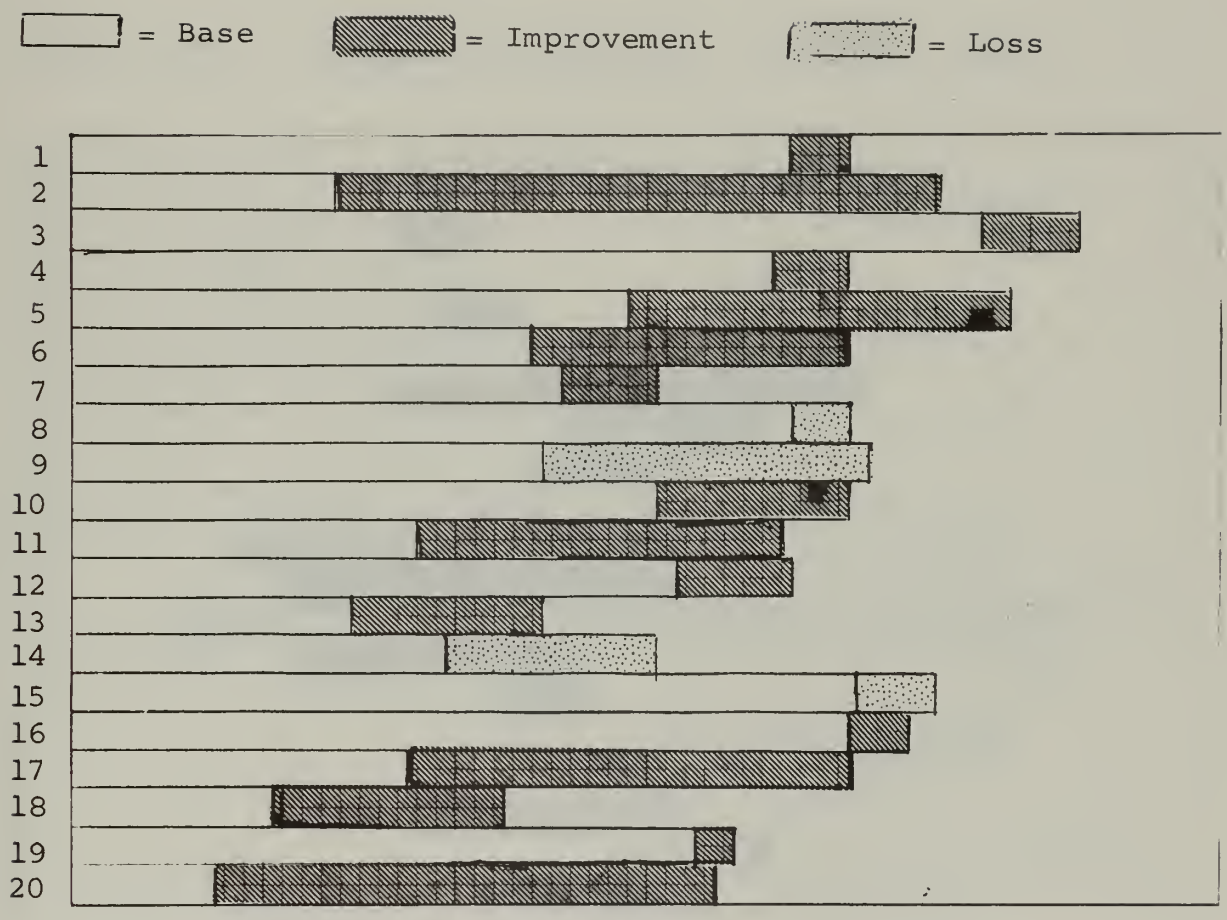
SELF AWARENESS



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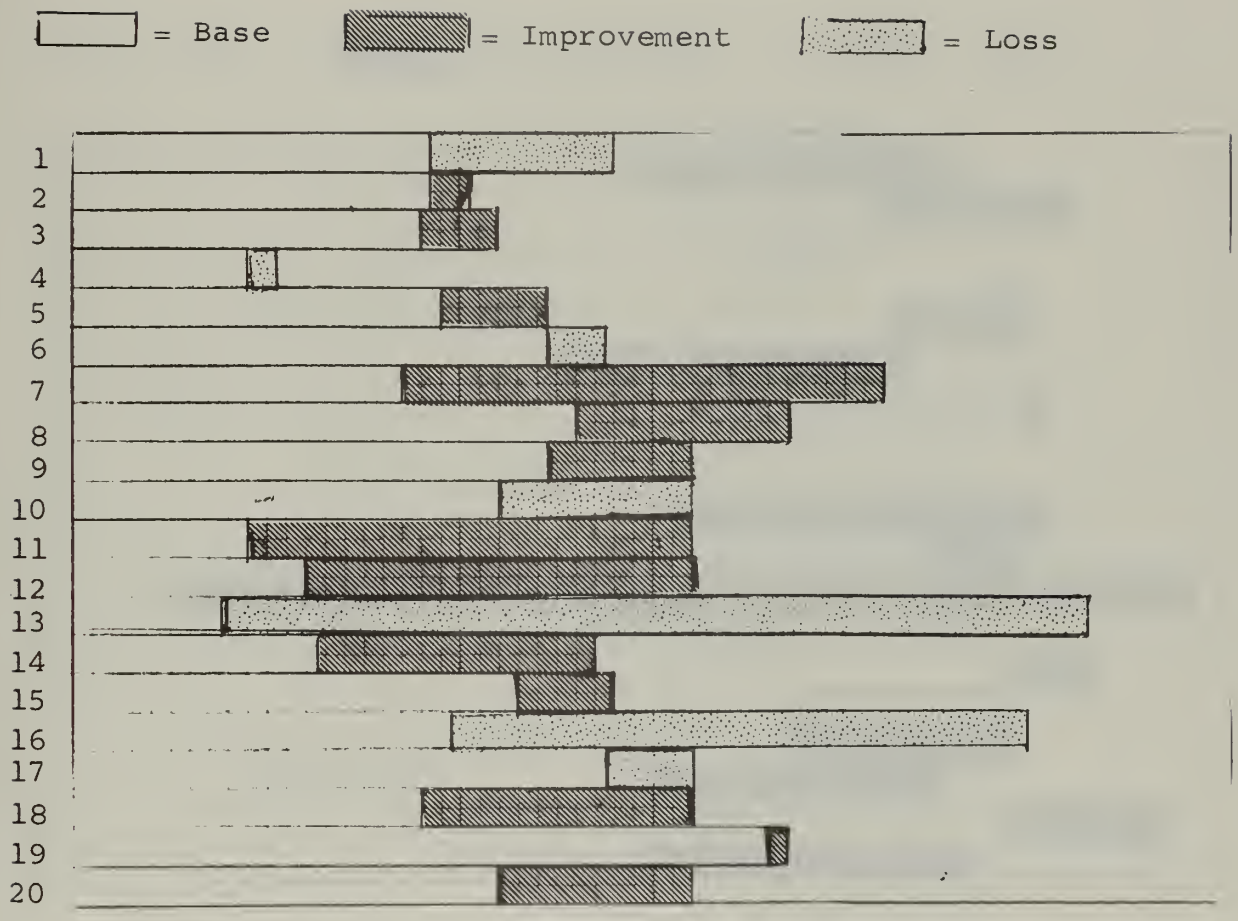
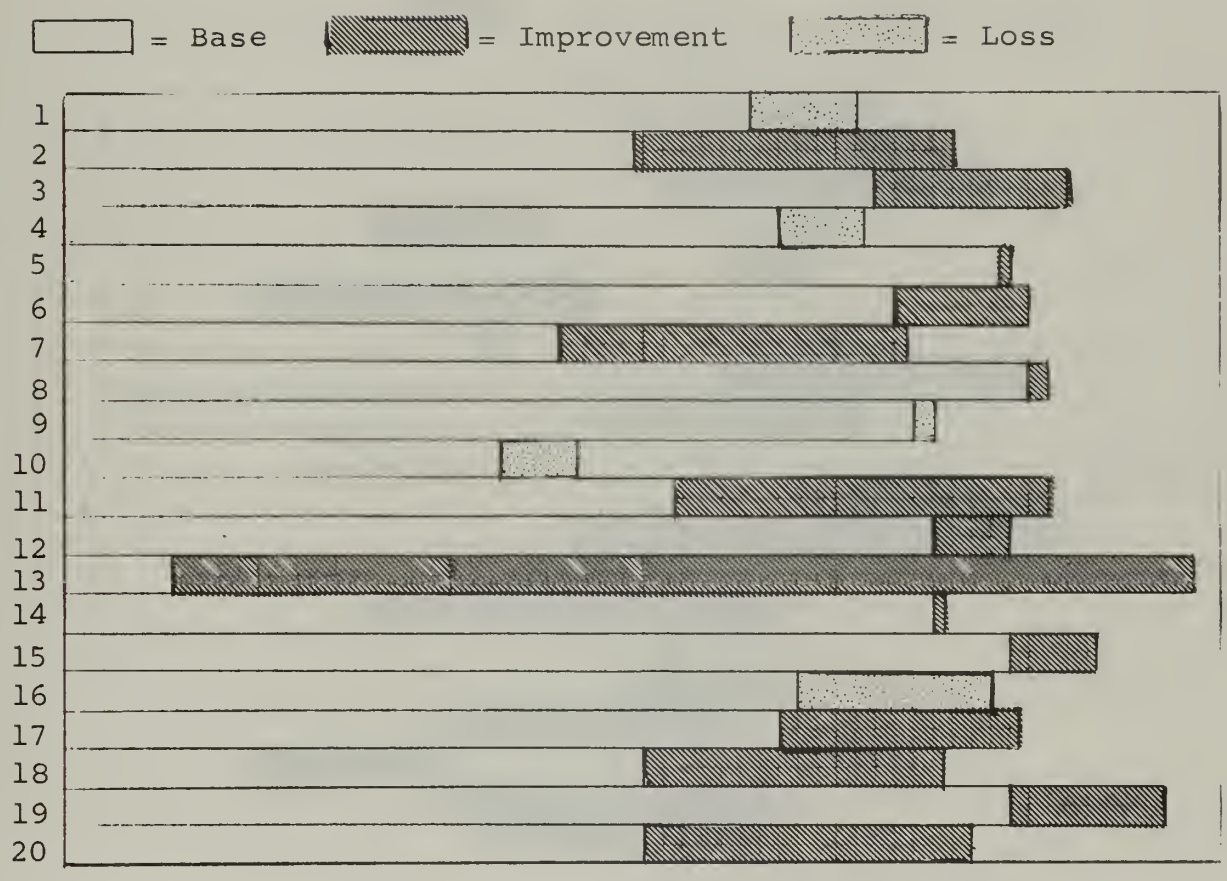
OPENNESS (SELF)



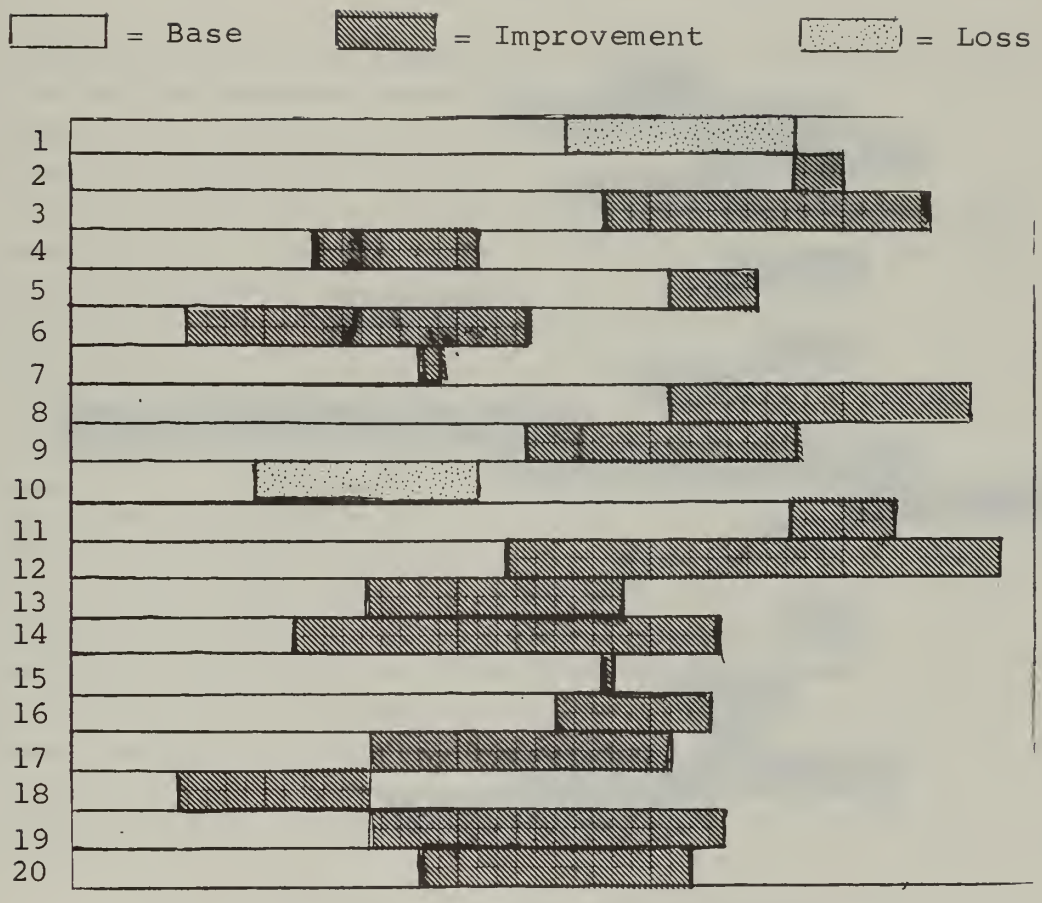
Transformed Standard Scores

OPENNESS (GROUP)



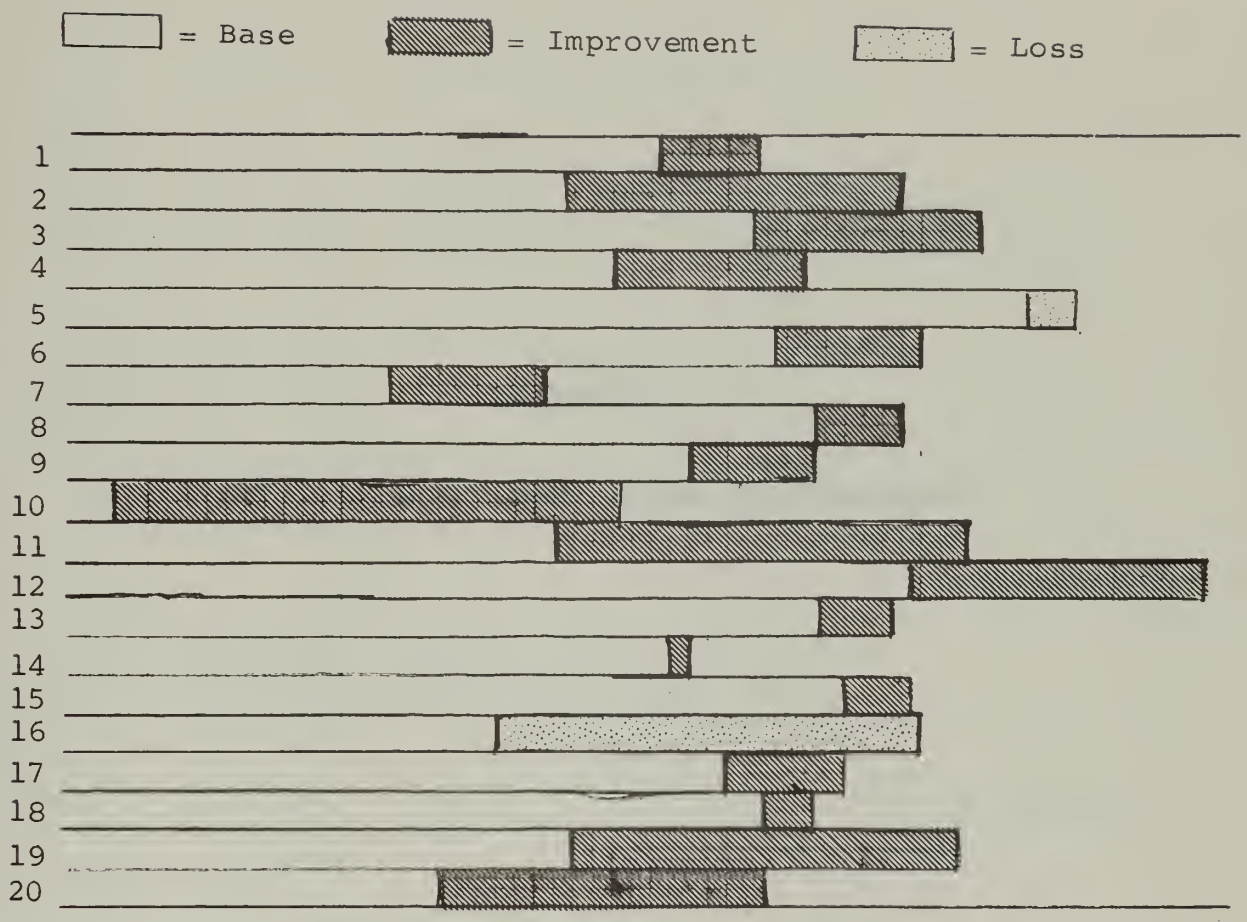
Transformed Standard Scores

WARMTH (SELF)



Transformed Standard Scores

WARMTH (GROUP)



Transformed Standard Scores

APPENDIX I

RAW SCORES OF SMALL GROUP OBSERVATIONS

RAW SCORES

Semester	Group	Group Leader	Size	Rokeach Value Inventory Regard for Equality Pre	Rokeach Value Inventory Regard for Equality Post	Rokeach Dogmatism Scale Pre	Rokeach Dogmatism Scale Post	Budner's Scale for Intolerance of Ambiguity Pre	Budner's Scale for Intolerance of Ambiguity Post	Hunt's Low Self-Esteem Scale Pre	Hunt's Low Self-Esteem Scale Post
W	1	Carlson	(9)	5.237	4.000	118	114	46.8	45.4	46.3	47.8
W	2	Ross	(10)	1.174	1.352	139	134	42.6	40.6	44.8	47.0
W	3	Ebrecht	(12)	4.333	3.541	129	126	39.6	37.8	43.7	48.1
W	4	Walker	(10)	3.250	4.045	138	130	49.9	49.7	43.3	43.5
W	5	Jones	(10)	4.660	3.547	129	119	42.9	40.4	42.3	44.3
W	6	Murphy	(9)	5.667	5.511	133	121	47.2	41.0	45.8	46.3
S	7	Martin	(11)	4.811	3.502	122	112	42.5	38.8	44.8	49.4
S	8	Rode	(10)	3.236	3.943	140	112	49.5	45.7	41.9	45.7
S	9	Schack	(10)	3.808	3.608	113	106	39.0	36.0	45.9	49.5
S	10	Mixon	(10)	4.725	3.000	118	106	45.1	44.4	46.0	46.3
S	11	Yovanovich	(10)	3.249	3.625	134	118	44.7	44.2	44.3	44.2
S	12	Stolte	(9)	4.000	1.050	108	107	39.8	38.5	41.0	41.5
S	13	Champion	(10)	3.516	3.667	127	117	48.3	40.5	41.5	42.3
S	14	Ayling	(11)	5.250	4.667	119	105	41.0	37.0	45.5	45.3
S	15	Rohla	(11)	4.000	2.778	132	130	43.1	48.5	42.5	44.2
S	16	O'Neill	(12)	3.750	3.750	120	123	40.5	45.8	42.6	48.8
S	17	Mueller	(12)	3.407	4.428	128	121	42.5	43.3	43.0	44.3
S	18	Dunn	(12)	4.667	3.625	115	110	45.6	37.0	39.5	40.6
S	19	June	(11)	4.899	5.200	122	119	47.0	40.6	45.1	47.6
S	20	Schults	(10)	4.667	2.667	116	127	41.5	37.5	44.7	49.0
SS	21	VanOyen	(11)	3.727		132		55.7		44.4	
SS	22	Schnarch	(10)	4.500		119		39.1		46.5	
SS	23	Hunter	(10)	5.625		119		44.9		40.9	
SS	24	Schmidt	(10)	4.555		130		45.2		42.3	
SS	25	Tinning	(10)	3.111		112		47.0		41.7	
SS	26	Leininger	(10)	7.333		136		39.3		44.0	
SS	27	Chase	(9)	4.750		127		44.5		30.4	
SS	28	Larson	(9)	4.600		143		45.0		45.2	

Group	Truax Scale for Empathy				Truax Scale for Genuineness			
	Pre		Post		Pre		Post	
	Self	Group	Self	Group	Self	Group	Self	Group
1	3.5714	3.5738	4.0000	3.6236	3.2857	3.4261	3.6666	3.5944
2	3.6667	3.2716	3.7500	3.6825	3.6666	3.0370	3.7500	3.6388
3	3.4545	3.3644	3.2777	3.4100	3.5454	3.3977	4.1833	4.2190
4	3.0000	3.2219	3.1875	3.3125	3.1428	3.3285	3.1250	3.2321
5	3.8571	4.0482	4.4375	3.9830	3.2857	3.9125	4.0000	4.0685
6	3.4286	3.7797	3.8750	3.8571	3.1428	3.7351	3.6250	3.8570
7	3.5000	3.0442	3.8333	3.4424	3.2500	2.9999	3.5000	3.4757
8	4.1000	3.7222	3.7143	3.8370	4.0000	3.7110	3.8335	3.9074
9	3.8125	3.6032	4.4000	3.7055	3.3125	3.4979	3.6000	3.8759
10	2.9500	3.6667	3.3333	3.7218	3.7500	3.6667	3.1650	3.8181
11	3.7500	3.2667	4.0000	3.8874	4.2500	3.4333	4.0000	3.7517
12	3.6666	4.0555	4.5000	4.3333	3.6666	3.7777	4.5000	4.1666
13	3.0569	3.2062	4.0000	4.0250	3.4500	3.0722	3.6075	4.1414
14	4.0000	3.6111	4.3334	3.4449	3.2727	3.3888	4.0000	3.5015
15	3.6800	3.8827	4.1429	3.8744	3.7700	3.9308	4.1142	4.0107
16	4.5000	3.6670	3.8000	2.9363	4.1033	4.6670	3.6000	2.8863
17	4.0000	3.2708	4.1428	3.6980	3.7500	3.6458	3.5714	3.6947
18	4.0000	4.2500	3.0000	3.5833	3.0667	3.8144	3.8000	3.6530
19	3.5000	3.7375	4.5000	4.0933	3.3750	3.5419	4.5000	3.9466
20	3.8185	4.6667	4.2500	3.7582	3.6825	3.3333	3.5000	3.4493
21	3.5200	3.6115			3.7100	3.5654		
22	3.2500	3.3750			3.5000	3.6944		
23	3.5000	3.3999			3.4000	3.3444		
24	3.5000	3.4826			3.7727	3.6205		
25	3.9000	3.8998			3.3000	3.4546		
26	4.0556	3.6442			3.5000	3.3397		
27	3.3750	3.5344			3.2500	3.5873		
28	3.5625	3.6250			3.5000	3.5536		

Group	Truax Scale for Warmth				Truax Scale for Openness			
	Pre		Post		Pre		Post	
	Self	Group	Self	Group	Self	Group	Self	Group
1	4.0000	3.4119	3.4444	3.5875	3.8571	3.4166	3.5555	3.2069
2	4.0000	3.2345	4.1250	3.8619	3.5555	2.9876	3.6250	3.6051
3	3.5454	3.5788	4.3333	4.0013	3.5454	3.4621	3.6666	3.8333
4	2.8571	3.3071	3.2500	3.6785	3.2857	3.4261	3.2500	3.2678
5	3.7143	4.1821	3.8750	4.0875	3.5714	3.7000	3.7500	3.7087
6	2.5714	3.6190	3.3750	3.8928	3.8571	3.4910	3.7500	3.7499
7	3.1250	2.8838	3.1666	3.2090	3.5000	2.8244	4.3333	3.5030
8	3.7000	3.6999	3.5000	3.8518	3.8000	3.7555	4.1667	3.7852
9	3.3750	3.4602	4.0000	3.6981	3.7500	3.5733	4.0000	3.5555
10	3.2500	2.4141	2.7250	3.3637	4.0000	2.8663	3.6667	2.7272
11	4.0000	3.2083	4.2500	3.9651	3.2500	3.0583	4.0000	3.6981
12	3.3330	3.8703	4.5000	4.3888	3.3333	3.5740	4.0000	3.7222
13	2.9898	3.7050	3.6000	3.8350	4.6667	2.0881	3.2000	4.0850
14	2.8181	3.4292	3.8333	3.4681	3.3636	3.5615	3.8334	3.5818
15	3.5500	3.7403	3.5714	3.8766	3.7100	3.7255	3.8572	3.8787
16	3.4310	3.8887	3.8000	3.1090	4.5750	3.6667	3.6000	3.3136
17	3.0000	3.5347	3.7142	3.7510	4.0000	3.2291	3.8571	3.7423
18	2.5411	3.6067	3.0000	3.6924	3.5440	2.9999	4.0000	3.5856
19	3.0000	3.2656	3.8333	3.9599	4.1250	3.7231	4.1666	4.0199
20	3.5777	2.9999	3.7500	3.5999	3.6667	3.0125	4.0000	3.6416
21	3.5000	3.5333			3.4400	3.5081		
22	3.6250	3.4583			3.7500	3.6528		
23	3.5000	3.4111			3.4000	3.1000		
24	3.5000	3.5617			3.9091	3.5409		
25	4.2000	3.9508			3.9000	3.5048		
26	3.6111	3.5709			3.6667	3.7791		
27	2.8750	3.5635			3.7500	3.5608		
28	4.1250	3.6964			3.7500	3.7678		

Group	Non-Verbal Communication		Self-Awareness		Direction of Self-Awareness
	Pre	Post	Pre	Post	
1	264	308	0.88585	0.65401	+0.23109
2	239	344	2.35810	0.46170	+1.89634
3	251	342	0.28790	0.00250	+0.31210
4	210	225	0.99749	0.67836	+0.31912
5	262	345	1.41419	0.21579	+0.63740
6	211	231	1.72486	0.73294	+1.58926
7	212	228	1.62259	1.28784	+0.32578
8	265	327	0.71129	0.93070	-0.21941
9	264	344	0.65670	1.71680	+1.06004
10	210	227	1.33620	0.74080	+0.14980
11	238	275	2.09171	0.94770	+1.33570
12	252	296	1.27784	0.88910	+1.38874
13	262	311	2.30917	1.68500	+2.13607
14	233	264	1.31413	2.00380	-0.68967
15	228	259	0.56944	0.69870	-0.12921
16	210	232	0.72021	0.55480	+0.20790
17	259	326	2.13892	0.71970	+1.41922
18	265	349	2.51920	1.83710	+0.77030
19	219	232	1.07190	1.23340	-0.16150
20	238	305	2.73300	1.14091	+1.35109
21	265		0.40972		
22	210		0.19442		
23	237		0.13615		
24	251		0.18792		
25	224		0.20220		
26	231		0.22115		
27	241		0.38345		
28	242		0.14062		

APPENDIX J

TRANSFORMED STANDARD SCORES

Transformed Standard Scores

Semester	Group	Group Leader	Size	Rokeach Value Inventory Regard for Equality Pre	Rokeach Value Inventory Regard for Equality Post	Rokeach Dogmatism Scale Post	Rokeach Dogmatism Scale Pre	Budner's Scale for Intolerance of Ambiguity Post	Budner's Scale for Intolerance of Ambiguity Pre
W	1	Carlson	(9)	6.98350	7.19670	14.7084	15.2245	8.87615	9.14986
W	2	Ross	(10)	9.73894	9.66877	17.2888	17.9339	7.93770	8.32872
W	3	Ebrecht	(12)	6.89714	7.60961	16.2567	16.6437	7.39027	7.74219
W	4	Walker	(10)	7.87140	7.15622	16.7727	17.8049	9.71684	9.75594
W	5	Jones	(10)	6.60298	7.60422	15.3535	16.6437	7.89860	8.38737
W	6	Murphy	(9)	5.69709	5.83743	15.6116	17.1598	8.01591	9.22807
S	7	Martin	(11)	6.46714	9.53383	14.4504	15.7406	7.58578	8.30917
S	8	Rode	(10)	7.80303	7.24798	14.4504	18.0630	8.93480	9.67774
S	9	Schack	(10)	7.36943	7.45938	13.6762	14.5794	7.03836	7.62489
S	10	Mixon	(10)	6.54450	8.09629	13.6762	15.2245	8.68064	8.81750
S	11	Yovanovich	(10)	7.87230	7.53405	15.2245	17.2888	8.64154	8.73929
S	12	Stolte	(9)	7.19670	9.85049	13.8053	13.9343	7.52713	7.78129
S	13	Champion	(10)	7.63211	7.49627	15.0955	16.3857	7.91815	9.44313
S	14	Ayling	(11)	6.07222	6.59668	13.5472	15.3535	7.23387	8.01591
S	15	Rohla	(11)	7.19670	8.29600	16.7727	17.0308	9.48223	8.42648
S	16	O'Neill	(12)	7.42160	7.42160	15.8696	15.4825	8.95435	7.91815
S	17	Mueller	(12)	7.73016	6.81168	15.6116	16.5147	8.46558	8.30917
S	18	Dunn	(12)	6.59668	7.53405	14.1923	14.8374	7.23387	8.91525
S	19	June	(11)	6.38798	6.11720	15.3535	15.7406	7.93770	9.18897
S	20	Schults	(10)	6.59668	8.39585	16.3857	14.9664	7.33162	8.11366

Transformed Standard Scores (cont)

Group	Hunt's Low Self-Esteem Scale		Truax Scale for Empathy				Truax Scale for Genuineness			
			Self		Group		Self		Group	
	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post
1	15.0898	15.5787	8.6675	9.7076	9.7949	9.9315	9.4061	10.4964	9.4632	9.9279
2	14.6009	15.3179	8.8986	9.1009	8.9667	10.0929	10.4964	10.7352	8.3882	10.0505
3	14.2424	15.6764	8.3838	7.9547	9.2210	9.3461	10.1496	11.9756	9.3846	11.6531
4	14.1120	14.1772	7.2807	7.7358	8.8305	9.0788	8.9971	8.9460	9.1936	8.9272
5	13.7861	14.4380	9.3609	10.7694	11.0952	10.9165	9.4061	11.4509	10.8064	11.2374
6	14.9268	15.0898	8.3208	9.4043	10.3594	10.5715	8.9971	10.3773	10.3165	10.6532
7	14.6009	16.1001	8.4942	9.3031	8.3435	9.4399	9.3038	10.0195	8.2859	9.6000
8	13.6558	14.8942	9.9503	9.0143	10.2017	10.5164	11.4509	10.9742	10.2500	10.7924
9	14.9594	16.1327	9.2526	10.6784	9.8756	10.1560	9.4827	10.3058	9.6614	10.7054
10	14.9920	15.0898	7.1594	8.0896	10.0416	10.2006	10.7352	9.0505	10.1276	10.5458
11	14.4380	14.4054	9.1009	9.7076	8.8437	10.6545	12.1665	11.4509	9.4830	10.3624
12	10.1033	13.5254	8.8985	10.9211	11.0848	11.8766	10.4964	12.8822	10.4342	11.5083
13	13.5254	13.7861	7.4188	9.7076	8.7875	11.0316	9.8764	10.3272	8.4856	11.4387
14	14.8291	14.7639	9.7076	10.5168	9.8972	9.4417	9.3688	11.4509	9.3600	9.6713
15	13.8513	14.4054	8.9310	10.0544	10.6416	10.6189	10.7924	11.7778	10.8571	11.0777
16	13.8839	15.9046	10.9211	9.2222	10.0504	8.0477	11.7466	10.3058	12.8905	7.9721
17	14.0143	14.4380	9.7076	10.0542	8.9645	10.1354	10.7352	10.2239	10.0699	10.2049
18	12.8736	13.2321	9.7076	7.2807	11.6483	9.8210	8.7790	10.8783	10.5355	10.0898
19	14.6987	15.5135	8.4942	10.9211	10.2163	11.2188	9.6617	12.8822	9.7829	10.9007
20	14.5683	15.9698	9.2671	10.3144	12.7904	10.3004	10.5420	10.0195	9.2067	9.5271

Transformed Standard Scores (cont)

Group	Truax Scale for Warmth				Truax Scale for Openness			
	Self		Group		Self		Group	
	Pre	Post	Pre	Post	Pre	Post	Pre	Post
1	8.73501	7.52084	9.6572	10.1543	11.7730	10.8523	9.1044	8.5455
2	8.73501	9.00798	9.1552	10.9310	10.8525	11.0644	7.9612	9.6066
3	7.74238	9.46285	10.1296	11.3256	10.8216	11.1914	9.2256	10.2148
4	6.23929	7.09720	9.3007	10.4119	10.0288	9.9198	9.1298	8.7078
5	8.11107	8.46204	11.8373	11.5696	10.9009	11.4460	9.8595	9.8827
6	5.61534	7.37016	10.2435	11.0185	11.7730	11.4460	9.3027	9.9925
7	6.82423	6.91520	8.1625	9.0830	10.6829	13.2264	7.5263	9.3345
8	8.07988	9.64313	10.4725	10.9024	11.5986	12.7178	10.0074	10.0866
9	7.36689	8.73501	9.7940	10.4674	11.4460	12.2090	9.5219	9.4371
10	7.09720	5.95072	6.8330	9.5209	12.2090	11.1917	7.6380	7.2672
11	8.73501	9.28095	9.0810	11.2231	9.9198	12.2090	8.1496	10.1210
12	7.27845	9.82689	10.9548	12.4224	10.1741	12.2090	9.5238	9.9187
13	6.52898	7.86151	10.4869	10.8549	14.2440	9.7672	5.5643	10.8855
14	6.15403	8.37098	9.7063	9.8164	10.2666	11.7005	9.4905	9.5445
15	7.75232	7.79905	10.5868	10.9726	11.3239	11.7732	9.9275	10.3357
16	7.49245	8.29826	11.0069	8.7999	13.9641	10.9881	9.7708	8.8298
17	6.55126	8.11089	10.0049	10.6171	12.2090	11.7729	8.6047	9.9722
18	5.54913	6.55126	10.2087	10.4512	10.8172	12.2090	7.9940	9.5547
19	6.55126	8.37098	9.2432	11.2084	12.5906	12.7175	9.9211	10.7120
20	7.81281	8.18907	8.4911	10.1894	11.1917	12.2090	8.0275	9.7039

Transformed Standard Scores (cont)

Group	Non-Verbal Communication		Self Awareness	
	Pre	Post	Pre	Post
1	7.14420	8.33490	6.79447	7.17735
2	6.46767	9.30911	4.36306	7.49494
3	6.79240	9.25499	7.78197	8.25331
4	5.68289	6.08881	6.61009	7.13713
5	7.09008	9.33617	5.92192	7.90106
6	5.70995	6.25118	5.40885	7.04699
7	5.73701	6.16999	5.57775	6.13058
8	7.17126	8.84907	7.08275	6.72039
9	7.14420	9.30911	7.17257	5.42216
10	5.68289	6.14293	6.05072	7.03401
11	6.44061	7.44188	4.80300	6.69232
12	6.81947	8.01016	6.14710	6.78910
13	7.09008	8.41608	4.44387	5.47633
14	6.30530	7.14420	6.08717	4.94819
15	6.16999	7.00889	7.49867	7.10354
16	5.68289	6.27824	7.05315	7.34119
17	7.00889	8.82201	4.72504	7.06886
18	7.17126	9.44442	4.09701	5.24000
19	5.92644	6.27824	6.48721	6.22049
20	6.44061	8.25372	3.74392	6.37324

Transformed Standard Scores (cont)

Group	Leadership Variables					
	Non Directive	Directive	Reassurance	Confron-tation	Group Centered	Individual Centered
1	22	10	14	4	12	0
2						
3	20	4	0	12	20	0
4	20	8	4	2	8	0
5	6	2	20	2	8	2
6	24	13	5	7	10	2
7	22	38	6	6	4	0
8	12	16	2	2	10	0
9	16	2	4	8	22	0
10						
11	34	2	8	2	4	0
12	29	37	4	16	12	7
13	30	14	0	2	22	2
14	23	23	4	9	11	6
15	14	6	4	2	22	2
16	16	14	0	1	17	1
17	18	26	4	2	20	6
18	14	6	4	2	22	2
19	12	10	4	2	4	8
20	32	22	2	16	18	6

APPENDIX K

SIMPLE CORRELATIONS

GROUP BEHAVIOR AND LEADERSHIP STYLE

Simple Correlations
Group Behavior & Leadership Style

	Variable No.					
Dogmatism	1	1.00000				
Tolerance for Ambiguity	2	0.22691	1.00000			
Self Esteem	3	-0.39391	-0.19500	1.00000		
Empathy (Self)	4	-0.06859	0.14284	-0.00613	1.00000	
Genuineness (Grp)	5	-0.24349	-0.10084	0.08196	-0.11086	1.00000
Warmth (Grp)	6	0.06807	0.24868	-0.14815	0.42115	-0.21784
Openness (Grp)	7	0.01420	0.49598	-0.15670	0.22434	-0.11833
Non Verbal	8	-0.09685	0.18166	0.10845	-0.27634	-0.36427
Self Awareness	9	-0.20983	0.05945	-0.11376	-0.06583	-0.09732
Non-Directive	19	-0.15674	0.14630	0.15211	0.22075	0.29880
Directive	20	-0.10153	0.07021	0.51704	0.15234	0.46046
Reassurance	21	0.12143	0.01445	-0.15851	0.23482	-0.13865
Confrontation	22	-0.40378	0.15835	0.56374	0.23567	0.27671
Group	23	-0.35457	-0.03832	0.14813	-0.19840	-0.07114
Individual	24	-0.35862	0.18585	0.23203	0.37880	0.10815
Variable No. Variable		1 Dogmatism	2 Tolerance for Ambiguity	3 Self Esteem	4 Empathy (Self)	5 Genuineness (Grp)

Simple Correlations (cont)
Group Behavior & Leadership Style

	Variable No.					
Warmth (Grp)	6	1.00000				
Openness (Grp)	7	0.20345	1.00000			
Non Verbal	8	-0.02336	0.20629	1.00000		
Self Awareness	9	0.26361	0.38100	0.32128	1.00000	
Non-Directive	19	-0.00091	0.38769	-0.22320	-0.00397	1.00000
Directive	20	-0.11588	0.13287	-0.28793	-0.04265	0.49025
Reassurance	21	-0.15457	-0.23747	0.04925	0.09050	0.00472
Confrontation	22	0.15868	-0.00025	0.13122	-0.08602	0.56746
Group	23	-0.48979	0.19830	0.31873	-0.23714	0.33582
Individual	24	0.08799	0.09238	-0.12688	0.02844	0.25644
Variable No. Variable		6 Warmth (Grp)	7 Openness (Grp)	8 Non Verbal	9 Self Awareness	19 Non- Directive

Simple Correlations (cont)
Group Behavior & Leadership Style

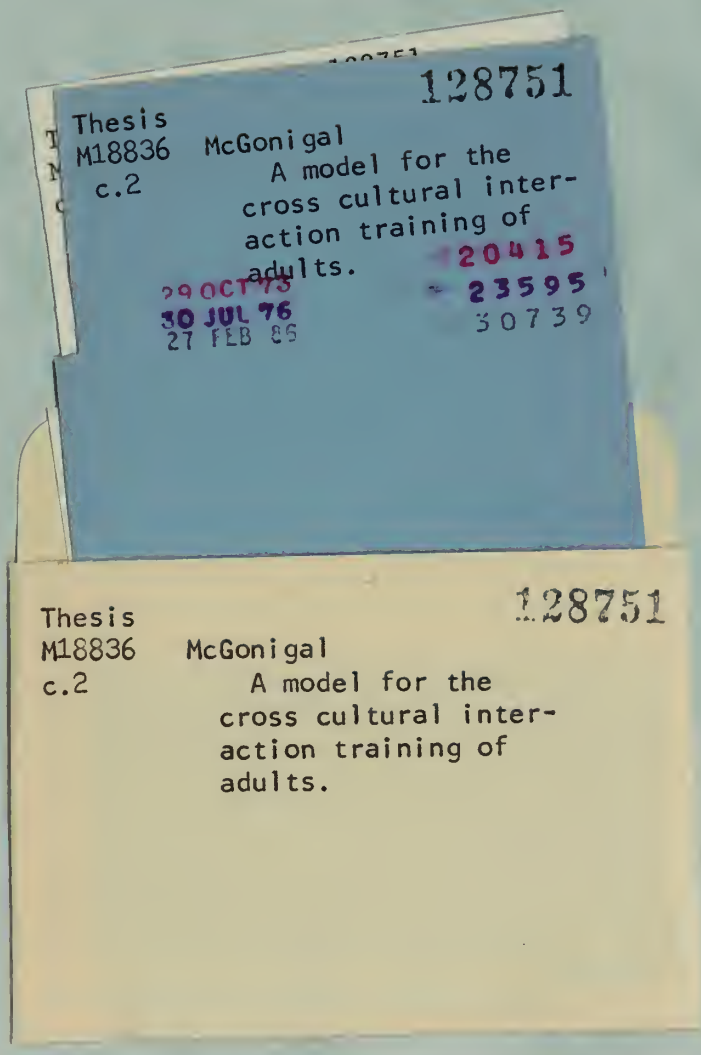
	Variable No.					
Directive	20	1.00000				
Reassurance	21	-0.08306	1.00000			
Confrontation	22	0.50157	-0.08747	1.00000		
Group	23	0.07542	-0.16888	0.27880	1.00000	
Individual	24	0.50701	-0.03788	0.41253	0.13412	1.00000
Variable No.		20	21	22	23	24
Variable		Directive	Reassurance	Confrontation	Group	Individual

APPENDIX L

CELL MEANS AND THE VARIANCES (MSU) OF THE TREATMENT AND CONTROL COMPARISONS

Cell means and the variances (MSW) of the treatment and control comparisons are as follows:

	TREATMENT				CONTROL	
	WINTER		SPRING		SPRING	SUMMER
Variable of Interest	$\bar{X}$	σ^2 (MSW)	$\bar{X}$	σ^2 (MSW)	$\bar{X}$	$\bar{X}$
Regard for Value Equality	3.6660	0.8355	3.5364	1.2090	4.1418	4.7751
Dogmatism	124.0000	71.7460	115.2143	79.4929	122.4286	127.2500
Tolerance for Ambiguity	42.4833	12.6429	41.2714	19.7109	43.5786	45.0875
Self Esteem	46.1667	3.7935	45.6214	14.5249	43.4071	41.9250
Self Rtg. Empathy	3.7546	0.1793	3.9964	0.1482	3.7382	3.5829
Group Rtg. Empathy	3.6448	0.1550	3.7386	0.0826	3.6853	3.5716
Self Rtg. Genuineness	3.7250	0.1247	3.8065	0.1071	3.6214	3.4916
Group Rtg. Genuineness	3.7683	0.1542	3.7342	0.0788	3.6058	3.5200
Self Rtg. Warmth	3.7338	0.1606	3.6603	0.2020	3.2636	3.6170
Grp. Rtg. Warmth	3.8516	0.1364	3.6977	0.0825	3.4076	3.5933
Self Rtg. Openness	3.5995	0.1448	3.9058	0.0636	3.8060	3.6957
Grp. Rtg. Openness	3.5620	0.1868	3.6314	0.0864	3.2613	3.5518
Non-Verbal Communication	299.1667	1233.8915	283.9286	1380.1402	239.6429	237.6250
Self Awareness	0.4576	0.4176	1.3133	0.2112	1.5052	0.2345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